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BIOGRAPHICAL SKETCH.

Of Alexander Aksakof, the Pioneer Spiritualist of Russia.

BY HUDSON TUTTLE.

To American Spiritualists, the name which stands at the head of this article, is familiar, and all know something of the unwearied efforts of this eminent man, to bring to Europe the knowledge of Spiritualism. Knowing that the sketch of his life would be of deep interest to the readers of the JOURNAL, I have sought to embody some of the most conspicuous of his efforts. Really, I have only presented one side of his double life: that relating to Spiritualism, leaving his official career, which is not less interesting, wholly unmentioned.

We have noble, self-sacrificing Spiritualists in America, but none who exceed him in devotion. He has counted rank and position as nothing, and without a thought sacrificed his wealth, feeling more than repaid, if the cause he loved prospered, and bestowed on others the happiness he had found.

Alexander Aksakof was born in 1832, at Repiofka, to the fortune of his father, the government of Penza, Russia. After having completed his course of studies at the Imperial Lyceum of St. Petersburg, an institution privileged to the ancient nobility of Russia, he entered on a political career which, with little interruption he has followed to the present. He is a descendent of an eminent literary family; his Uncle, S. Aksakof, is the author of many works which are regarded as classical productions; his two sons, cousins of Alexander Aksakof, are also able writers; the first, Constantine, has published a History of Philosophy and is proficient in the Slavonic language, which has formed a distinguished feature in Russian history; the second, Ivan (John), is one of the most distinguished litterateurs and writers on public law in the country. Notwithstanding these predisposing circumstances, and his love of the classics, Alexander Aksakof remained another year at the Lyceum, engaged in the studies he most delighted in, which were not those relating to literature and politics. In his early youth by the exceptional circumstances of his family, his attention was attracted to religious and philosophical questions. The *science of man* he regarded as the science, *par excellence*, and as fundamental in this science he placed the grand problems of the reason of human existence and the wherefore of life.

In the Lyceum he became familiar with the many volumes of Swedenborg. Whatever makes an extraordinary impression in Russia, has its opposers as well as defenders, and M. Aksakof found enjoyment with the latter. He had a companion, the Prince A. Sh., of a family unique as partizans of Swedenborg's doctrines. The first book of Swedenborg read by M. Aksakof was, "Heaven and Hell" in the French translation of Moet. Opposed to mysticism, he was then surprised and captivated by the practical sense of these revelations of the world of spiritual forms, movement and activities; the mind as the only foundation of happiness; the conduct of life being graded by the knowledge of the truth. The rational solution of the grand problem of spiritual existence claimed his attention, and he entered on its investigation. He devoted himself with the same ardor with which in youth he gave to his studies, to the new world which opened itself before his enraptured senses.

Endowed by nature with a harmonious character, philosophical and intuitive; pre-eminently positive and systematic, whatever he studies he is never content until he thoroughly masters his subject in all of its unfoldings and details; hence when he entered this current of thought, he became determined to know all that concerned Swedenborg, and procured with great difficulty, not only all the works of that author, but the best German, French and English books treating on the subject. The revelations of Swedenborg in relation to Spirit-world, formed the soul of his theological doctrines. The naturalness of these and the extraordinary psychological faculties by which the author penetrated the mysteries of creation, engaged the entire attention of M. Aksakof. Elevated as is the faith of the orthodox English, Greco-Catholic Church, the doctrine of the "New Jerusalem" appeared to him to be a true interpretation of the rational Christian religion. He was delighted with the clearness of understanding which extended over the whole domain of religion and philosophy; penetrated by this new truth, he made a special study of the "science of correspondence," on which is based the spiritual sense of the Bible, a sense Swedenborg only gives, as in perfect accord with the words of the Master.

M. Aksakof studied this "science" and this "sense" in the master work of Swedenborg, "The Arcana Celesta," which contains an explanation of the spiritual sense of Genesis and Exodus. Swedenborg had applied this method only to certain parts of the Bible, and M. Aksakof extended his research, applying the science to the interpretation of the Evangelists word by word. He explained the first five chapters of St. John which was a most difficult work to prepare himself to extend his researches in all directions, and the better to test the Old Testament, he studied the Hebrew language. He found in the work of Sabre d'Olivet, "*La Langue hebraique restituée*," the elements of a philosophy of the Hebrew grammar, which he appropriated to his service: the language of Virgil and Cicero was of great benefit as the material for the study of the sacred book, is chiefly in Latin. Swedenborg himself wrote in Latin, and M. Aksakof, when rendering the ideas of his author into Russian found the knowledge of the original absolutely necessary; and here a new difficulty presented itself. The style of Swedenborg is peculiar, abounding in unique forms, and is often obscure. To make a perfect translation into simple Russian, M. Aksakof pursued for many years a thorough course of special philological Studies, and of his native tongue. He began by a profound study of the Russian language to assist him in this research; beside the living language of the people, he had the assistance of eminent literary men of his country, and M. Dahl, the lexicographer of Russia. Little by little this eminent scholar exchanged his received ideas for the doctrines of Swedenborg, and became an adept in their profound meaning. It was on his account that M. Aksakof published his first work in 1852 on Swedenborg: A Consistent Exposition of the Spiritual Sense of the Apocalypse, after "L'apocalypse Rivilie" of that author; a work written in French but immediately translated into Russian by M. Dahl.

An intimate friendship was the natural result of this union of science and conviction.

The grand design to which all his studies converged, philological and theological, was the translations of Swedenborg's works into Russian. In this task, he was assisted by the interior sense of the works which answered the supreme problem of our existence, and rewarded and sustained by the great ideas by which he was inspired. In 1858 his translation of "Heaven and Hell" was published at Leipzic, but it was compelled to await for more propitious times for its appearance in Russia.

Swedenborg being the first of seers, it was natural that M. Aksakof should take up the study of animal magnetism, and enjoy all works on spiritual revelations obtained in this manner, agreeing as they all did in essential points with Swedenborg. In 1854 while searching the libraries, he came by chance on "Nature's Divine Revelations," by A. J. Davis. The title did not attract his attention but the qualification of the author, "The Seer and Clairvoyant" at once impressed him. He was rejoiced to find most remarkable proofs of the principal points in the revelation of Swedenborg concerning the Spirit-world. They differed in dogmas concerning Christianity. It was true, but all important, that only in dogmas, while they agreed in the great facts of Spirit-existence.

In order to form a correct judgment of both physiological and psychological phenomena, M. Aksakof at once saw the necessity of a thorough understanding of the exact sciences; the perfect comprehension of the spiritual man, necessitated the understanding of man physically. With this object in view, in 1855 he inscribed himself as free student of the faculty of Medicine of the university of Moscow, and for two years pursued the studies of anatomy and physiology, and as supplimentary, chemistry and physics. He soon departed from the restraint imposed by scientific authority, the result of his experiments in human magnetism being a translation into Russian and publication at St. Petersburg in 1860, of Count Szapary's work entitled, "Magnetic Healing."

He readily understood and comprehended in all its remote bearing, the accounts he received of "Spiritual Manifestations" in America. The first book on that subject which reached him, was Beecher's "Review of Spiritual Manifestations" in 1855. He there received palpable evidence of the truth of the grand doctrine he had accepted by intuition. This, with the French works on magnetism, gave him the first, and incomplete information of the spiritual movement in America, and with his accustomed habit he at once sought all works treating on the subject, but found in Russia an absence of all such books, and great difficulty in procuring them. Not until the end of 1857, did he procure the works of Edmonds, Hare and the Revelations of Davis. The tendency of his emancipated intellect had been progressive. Began by Swedenborg this tending received new impulse by the "Revelations" of Davis, and all the corresponding revelations from the ecstatic realm of the human soul.

He studied with particular and continuous attention the works on magnetism, philosophy and Spiritualism of Cahagnet whom in 1861 he met at Paris. The reading of the consecutive volumes of Davis and the grand works on Spiritualism completed the emancipation of his mind.

In his preface to the translation of Swedenborg, he gave the status of modern Spiritualism, in its relation to the revelations of the great seer whereby he justified their publication.

The following is an extract from this preface: "The theological works of Swedenborg have engendered a sect—a common and unfortunate occurrence to the transmission of great ideas, so much does man love the 'jurare in verba majisbit.' Notwithstanding all the spirituality and all the broadness of the philosophy, his disciples rest with, the letter; astounded by the immensity of his revelations they will not go farther; for them it is not a step advancing to higher altitudes but, a finality. In the present work the theologico-dogmatic side is not presentad, but the more important information of Swedenborg in regard to his personal experience in the Spirit world; for us he is not a theologian but a seer and medium."

This preface drew on M. Aksakof from the little circle of devotees to the doctrines of Swedenborg—of whom he had been a member—the most violent recriminations. He was thus compelled most explicitly to give the reasons for his apostacy. The result of this discussion was the publication of "the Rationalism of Swedenborg: a criticism of his doctrines on the Bible. Leipzig, 1870." To this work was attached as an appendix, "the gospel according to Swedenborg, five chapters of the gospel of St. John, and an exposition of their spiritual sense according to the doctrine of correspondences." M. Aksakof devoted himself during the years of 1853 to 1857 to this exegetical labor, which became a powerful lever of criticism for the perfect understanding of Swedenborg's theology. The object of his final work on Swedenborg, was to prove that his rationalism was not imaginary; that the principle argument of Swedenborg to prove the divinity of the Bible, was not rational, for this same method of exposition which proved the exclusively divine character of the Testament, was alike capable of application to many other books of poetry and prose. In illustration, M. Aksakof, presented Dante, and the history of Nestor, of whom he gave the spiritual sense; and furthermore not only on this cardinal point, but other capital positions he showed, as the ground of his own proposing—to be irrational, and by himself refuted, and consequently logically inconsistent. We quote the last lines of this work:

"My only object has been to excite research after truth; to cast into the minds of the disciples a first spark of doubt in the infallibility of their Master, and to deliver them from the magic circle, in which they are bound by their faith in the divinity of his revelations, which is the principal cause for their melancholy immobility, and engenders intolerance and fanaticism in all." (P. 227.)

With all his profound studies of Swedenborg, M. Aksakof did not cease to investigate the fundamental principle of religion in general, and of psychology in particular; one thing he regarded as incontestable, that if the mystery which enshrouded the human soul was ever penetrated, and the fact of individual immortality admitted into the ranks of science, it must be by the assiduous study of the phenomena of Spiritualism.

The works of Kardec began to penetrate Russia, and M. Aksakof had something to offer his countrymen and although in a foreign language he promoted their wide circulation. The materialistic tendency of the times led him to give a higher value to facts. With this object in view he translated the work of Prof. Hare, and published it at Leipzig in 1866. Through this means he discovered another translator of Davis's works, M. Wittig who at the prompting of the eminent naturalist and philosopher, Nees von Esenbeck, had translated many of Davis's works, but had not yet found a publisher. The translation of Davis by M. Aksakof not yet receiving the sanction of the censor, his attention while in Paris in 1860, was called to the strange fact that not a single volume of Davis's works was either in Paris or London, and the impossibility of providing anything for the Spiritualist of his own country, induced him to offer Mr. Wittig to publish some volumes of his translation and thus began his efforts to propagate Spiritualism in Germany.

The first volume published was the "Reformer" of Davis, in 1867. The preface of this volume contained the history, explanation of, and introduction to, the "Harmonial Philosophy" into Germany. An abridgment of this preface was given in "Memoranda." The first letters of M. Aksakof to Davis are reproduced. In 1868 the "Magic Staff" was published, followed in 1869 by the "Revelations." In 1873 the "Physician" appeared with a lengthy preface by M. Wittig and another by M. Aksakof. Impelled by his unconquerable zeal to propagate the doctrines of Spiritualism he secured M. Wittig to translate the principal works on that subject; of Hare, Crookes, Edmonds, Wallace, Owen, and the report of the Dialectic Society.

Finally, in order to inform the German public of the progress of the movement, he in 1874 began the publication of the "*Psychische Studien*," a Monthly devoted to the presentation of facts and theories of Spiritualism. This journal has been favorably received by his scientific associates and is one of the most able, philosophical and scientific exponents of the cause it advocates.

But how were the new doctrines and Aksakof received in Russia? The status of Spiritualism may be learned by an article written by him in 1869, under the title "Spiritualism in Russia," and published in "Human Nature," and which was, after a time reproduced by M. Pierart in his "Council of Free Thought," in 1870. M. Aksakof received no obstruction from the Russian censor, either in regard to his many German publications or his journal. Most fortunately the scientific class to whom he appealed, were much better acquainted with German than English. Thanks to this circumstance, his German publications exerted a great effect in propagating in their minds a true understanding of Spiritualism. In this manner he became acquainted with M. Yourkevitch, Professor of Philosophy in the University of Moscow, who is not only an admirer of Davis, but also a zealous defender and ardent propagator of Spiritualism. He never conceals his convictions, nor loses occasion to speak in public, and in the midst of his colleagues in the university urges the importance of this question. He took a deep and vital interest in the publications of M. Aksakof, and brought them all to the attention of the censor of the University. Unfortunately for the cause this eminent man is no longer of this world. M. Aksakof paid tribute to the memory in an article which he published in 1876 in the "Revue Russe," under the title of "Mediumship and Science."

In 1870 he proposed to M. Boutlerof, Professor of Chemistry in the University of St. Petersburg, whose sister-in-law, the cousin of M. Aksakof, manifested some degree of mediumship, to form a circle for the investigation of Spiritualism in an experimental manner. This noble scientist and lover of truth, did not hesitate for a moment. The circle was formed usually of four persons: the Professor, his sister-in-law, Mrs. Aksakof, who was endowed with remarkable mediumistic powers, and M. Aksakof. This was their first experience in Spiritualism, and they took no personal part in the excitement of table turning. The result of twenty séances, attended by M. Boutlerof, was the admission of the reality of the phenomena.

In 1871, Mr. D. D. Home arrived in St. Petersburg; for the first time in the life of M. Aksakof was evidence of the grand and beautiful spiritual manifestation given through him, the truth of which he has no doubt, having faith in the reliability of human testimony presented to him in such a manner that he could not doubt. He was not tardy in furnishing M. Boutlerof the occasion to assist in similar séances; and as the result, he was fully convinced, and a séance was given by Mr. Home to the Professors of the University of St. Petersburg. The details of this séance and the conversion of Prof. Boutlerof has been related by M. Aksakof in the "Spiritualist," No. 21, 1871.

When the experiences of Mr. Crookes, were published in the "Quarterly Journal of Science," M. Aksakof immediately translated it, and at last, after all his long years of weary waiting, he had the extreme pleasure of presenting the Russian public with the first book on Spiritualism. Its title was, "The Spiritualism of Science, experimental investigations on the psychic force by W. Crookes, F. R. S.; corroborative testimony by the chemist, R. Hare; the mathematician, A. de Morgan; the naturalist, A. R. Wallace; the physicist, C. Varley, and the investigators, with 16 designs; translated and published by A. Aksakof."

In 1874 a zealous Russian Spiritualist, Mr. Levof, engaged a French medium, C Bredif, to visit St Peterburg; M. Aksakof profited by this occasion to arrange weekly séances for himself, to which M. Boutlerof invited his friend and colleague, M. Wagner, Professor of Zoology to participate.

After six months, and many séances with Bredif, and without him, M. Aksakof forced by evidence, opened the campaigne by his celebrated letter published in the April No. (1875) of the "Revue de l'Europe," one of the better class of Russian monthlies. Great offence was taken by the press, and the university which forced the "society physique" to nominate a committee to investigate the phenomena of mediumship.

The honor of the nomination of the first committee, strictly scientific, for the investigation of this question belongs to Russia. This committee fully confiding in the ability of M. Aksakof, invited him to make the necessary arrangements for them. He was thus made to act somewhat the role of Dr. Gardner before the famous Harvard committee; only far more difficult, on account of the total absence of mediums, proper to bring before such a body. He visited England in the autumn of 1875, but was unfortunate in finding mediums who he considered sufficiently remarkable and reliable.

Hearing, however, favorable reports of the mediumship of the Petty family at New Castle, the manifestations occurring behind a pendant curtain in front of which the mediums were seated, he visited the family, and his experiences were so satisfactory that he engaged the father and two sons. Unfortunately by the change of conditions and absence of the mother, who was the principal medium, the mediumistic forces were not sufficient to produce any result. After four séances, M. Aksakof seeing the hopelessness of the attempt, discontinued the séances and returned the mediums. He then engaged an English lady, with remarkable mediumistic faculties, and offered her services to the committee. This lady not being a professional medium, desired to remain unknown, and was presented to the committee under the name of Mrs. Clayer. Mr. Crookes, on page 38 39 of his "Researches" relates his experiences with this lady; at his residence, M Aksakof had the pleasure of making her acquaintance. The production of the physical manifestations in the plain light wholly exceeded his expectations, and he at last thought the necessary medium for presentation to the committee had been found. She at first declined the offer, but yielded to his urgent solicitation and arrived in St. Petersburg in mid winter, accompanied by her two daughters, whom she would not trust to the hands of strangers; this was a most meritorious act, one which the history of Spiritualism in general and Spiritualism in Russia in particular should not ignore.

The second series of official séances commenced before the committee in January, 1876. The manifestation began at the first séance. The rappings were plain and distinct and of the same character as those which first called the attention of the world at Rochester in 1849, in the presence of the Fox girls, and witnessed in London by Mr. Aksakof at the home of Mrs. Kate Fox-Jenken. The tipping and elevation of the table were also produced before the committee, being everything he expected for the commencement. Prof. Boutlerof, and M. Aksakof attended these séances for the purpose of witnessing the phenomena, and being near the medium; but alas! in this case from the beginning, instead of an impartial scientific investigation, the committee were determined to prove the phenomena of mediumship had no existence. Their action put to shame even the shameful methods of the Harvard committee. They proved themselves either cowards or rascals entirely beneath the high estimation in which they were held by the public. The medium in the words of these judges who had passed judgment before they met at the first séance, made all the manifestations, and Prof. Mendeleyef, one [illegible] principal personages of the commit[illegible] declared not like a gentleman but like [illegible] that the medium had an instrume[illegible] concealed by her skirts to which she res[illegible]ed. Thus terminated the scientific history of Spiritualism in Russia.

Awaiting the report of the committee M. Aksakof continued his negotiations with different mediums, which resulted in bringing Dr Slade from London to St. Petersburg in January, 1878, but when he arrived, the committee had ceased to exist and Russia was engaged in war with Turkey. The public mind was occupied by other subjects. The experiences of Prof. Boutlerof and M. Aksakof in a purely scientific direction were not satisfactory. Although his visit to St. Petersburg was not so productive as might have been, his passage to Germany and its results forms a memorable epoch in the history of Spiritualism. The experiences of Prof. Zollner and many other celebrated men of science with him, in December, 1877, and in May 1878, were most marvelous, and are already known around the world. The proud German who in his scientific presumption would scarcely deign to speak of Spiritualism was overwhelmed by the astonishing character of the manifestations, and an impulse given to Spiritualism which bore down everything before it. This success fully repaid M. Aksakof for all the sacrifice he had made in Russia, and the long and patient labors by which he had prepared the way in Germany for this final result. When we consider the great efforts of Prof. Zollner, the advocacy of Prof. Perty of Berne, Prof. Hoffmann of Wurzburg, and of Prof. Fichte, who publicly defends not only the phenomena, but the doctrines of Spiritualism, we feel that M. Aksakof must enjoy a deep satisfaction in a result to which he has more than anyone else, contributed.

After having completed his work with the committee, M. Aksakof demanded in 1876, permission to publish in a Russian monthly journal of St. Petersburg, "A Review of Mediumship." This permission was refused by the minister of the Interior, Timaschef. Here is one of the great obstacles to the propagation of Spiritualism in Russia, and the public eagerness in temporal interests, which is so great as to ignore all other issues. M. Aksakof was not idle, but prepared a reply to the report of the committee. This was made by M. Mendeleyef in a book bearing the title: "Materials by which to judge Spiritualism," a mass of ironical commentaries in which

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LETTER FROM THE EAST.

THOMAS CARLYLE.—"IS DARWIN RIGHT?"—HUDSON AND EMMA TUTTLE.—CALLING ON A. B. FRENCH.—THE SPELLING OF KRISHNA.—THAT "ORTHODOX CHRISTIAN HYMN-BOOK."—MRS. SHINDLER'S REPROOF.—DEPARTURE OF WILLIAM FISHBOUGH.

To the Editor of the Religio-Philosophical Journal:

Is it a paradox to say that the secret of success lies in succeeding? I am inclined to think not. The thought come to me while appropriating the pages of Canon Farrar's "Eternal Hope." Despair, trials and temporary failures often prove but initial steps leading the soul up on to the mountains of the ideal and the beautiful. An eternal failure, under the government of a God infinitely good, wise and omnipotent, would be a moral impossibility. While Hosea Ballou was preaching full fifty years ago, that there was no absolute and endless evil in the universe, but that imperfection, and so-called evil of all kinds, would finally be overruled for good, an impetuous and dissatisfied hearer jumped from his seat, and sarcastically asked: "Is evil, good, then?"

"Not till we see the end of it," was the calm reply of the venerable preacher.

THOMAS CARLYLE.

One of England's great men, preferred having his body laid by the side of his devoted companion, rather than in Westminster Abbey among the debris of kings, himself the kingliest of all. For this I admire him. He was an egotist, a cynic, a worshiper at the shrine of force; these I did not admire in him.

Reaching England on one of my tours around the world, I felt anxious to see the great "Scotch philosopher of Chelsea," and taking the necessary steps to do so, was kindly told by several in London that any effort in that direction would be fruitless. Even the talented Mrs. De Morgan discouraged me, saying he was "very aged," "quite infirm" and "averse to seeing strangers"—all of which intensified my desire to see him. Therefore, one afternoon, unaccompanied by friends, and without letters of introduction, I jumped into a carriage, asking to be dropped down at the residence of Mr. Carlyle, naming the street. He was near his door taking a sort of a sun-bath. Passing my card to the servant I was invited to walk in. The room was unique, quaint and old. My method of getting to see this sage and prophet of the new day was anything but fashionable, or orthodox in style, and I keenly felt it. The English are very good, however, at condoning Yankee peculiarities; for which, with many other things I hold them in high esteem.

I shall never forget Thomas Carlyle; his speaking genius and weird appearance. He had the student's stoop-shoulders, and looked to me, wrinkled, gruffy and grand! He had the Scotch contour of face; a harsh husky voice; shaggy over-hanging eye-brows; a deep searching eye, and a most commanding presence. True, he became a doubter, a fault-finder, peevish and somewhat sneering in his late years—let us have charity.. No one is perfect, and to see one sinner stoning another is painfully amusing! I should like to see the following stirring and truly spiritualistic words of his in the JOURNAL:

> I shall now no more behold my dear father with these bodily eyes. With him a whole three score and ten years of the past has doubly died for me. It is as if a new leaf in the great book of time were turned over. Strange time—endless time; or of which I see neither end nor beginning. All rushes on. Man follows man. His life is as a tale that has been told; yet under Time does there not lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so please God, we shall in some higher state of being meet one another, recognize one another.
>
> All that was earthly, harsh, sinful in our relation has fallen away; all that was holy in it remains. I can see my dear father's life in some measure as the sunk pillar on which mine was to rise and be built; the waters of time have now swelled up round his (as they will round mine); I can see it all transfigured, though I touch it no longer. I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); I seem to myself only the continuation and second volume of my father. Three days that I have spent thinking of him and his ends are the peaceablest, the only Sabbath that I have had in London.

DENTON'S NEW BOOK.

I am more than pleased with Mr. Denton's volume—"Is Darwin Right?" There was pressing need of this book, and meriting it, it will have an extensive sale. I pray of both Spiritualists and Materialists to purchase and diligently peruse it. The Author is an evolutionist; so am I—and yet, I have been and still am a strenuous opposer of many of Darwin's hypotheses. No clear-headed thinker ever confounds or uses interchangeably the dissimilar terms, Darwinism and evolution.

Mr. Denton in this volume criticises with an unsparing hand Mr. Darwin's theories of the "Creator's originally breathing life into one or a few forms"—upbraids him for ignoring the "spiritual side of the universe"—for making altogether too much of "natural selection," and for several other positions. On the other hand he holds many opinions in common with Mr. Darwin, and so do a majority of clergymen.

On pages 24—26 he refers to and briefly discusses the theory of "spontaneous generation," accepting it. In this we widely differ. The dogma savors too much of a special creation. My sympathies are far more in harmony with the convictions of W. E. Coleman, Virchow, Huxley and Tyndall as against "spontaneous generation," than with the views of friend Denton.

There is no taint of chance, agnosticism or atheism in this volume. The able author writes squarely of an "infinite, unseen, intelligent Spirit as the life of our life, the spirit of our spirits"—exclaiming—"Nearer to thee, will be our prayer as the ages of the future bear us on." If space permitted I should like to quote paragraphs and pages from this refreshing book. I venture only upon the following: "It is evident that there must have been something infinitely more potent at work than Darwinians have yet presented, to bring into existence man, the spirit." You are right, friend Denton!

HUDSON AND EMMA TUTTLE.

So near, on my way to Chicago, how could I resist the temptation of a brief visit with Mr. and Mrs. Tuttle, though at the odds of warring with storm and mud during the drive of a dreary dismal March evening? Reaching the door of Walnut-farm cottage, I was at once made welcome! None but despicable ninnies supposed that Bro. Tuttle and myself were belligerent enemies because like valiant knights we drew keen edged swords in defense of the faith that was in us. Honest differences of opinion upon matters metaphysical, theoretical and religious, should never affect real heart or soul fellowship. They certainly do not with us!

This is the home of industry, literature, philosophy, art and music, each and all occupying their appropriate positions under one hospitable roof. The writings of Hudson and Emma Tuttle—like those of William and Mary Howitt in England—will abide and live through the coming centuries to educate, bless and beautify the American character. It pained me to hear of the departure of their little grandchild. It was beautiful, frail and tender. The angels seeing it, transplanted it into their own immortal gardens, leaving the mortal casket to be laid away under the turf where wild briars twine and June's roses are now blooming. Many are the hearts that sympathize with the parents and grand parents in their deep affliction.

A. B. FRENCH OF CLYDE.

In this flourishing western city I delivered two courses of lectures upon foreign travels under the energetic supervision of Mr. French, who by the way is exceedingly popular where he resides. Let it be announced that he is to speak, and hall or church will be densely crowded. Even church members flock to hear him. He is more constructive than destructive in method. He esteems it a great folly to continue aiming deadly blows at that which is already dead. "Come," says he, "let us concentrate our forces and build the better temple." The church of the future has a place in waiting for him! Devoting his tireless energies to the practice of law, horticulture, and the nursery business for the past ten years, thereby securing a financial competency, Bro. French feels the overshadowing and the inflowing of a fresh inspiration, bidding him go forth again, teaching the good things of the kingdom. Already has he given heed to the heavenly vision. He is called far and near to attend funerals, deliver orations upon "decoration days, and attend grove meetings, getting the *sobriquet*—"the silver tongued orator!" He should begin to think about putting his valuable thoughts into pamphlets and books, as there is a growing demand for this kind of literature, especially among religiously inclined Spiritualists.

KRISHNA—AND HOW TO SPELL IT.

If it were unjustifiable in the old fathers to "lie for the glory of the church," it is equally reprehensible for modern writers to draw unhistorical comparisons and misspell names for the glory of either Spiritualism or Materialism. I refer to *Krishna*, often spelled nowadays *"Christna."* Why is this? and what the underlying motive? Max Muller spells it Krishna; and so do present Hindoo scholars in India. The author of "Hindoo Mythology" written by a Hindoo of Madras, published in 1875, and dedicated to the Prince of Wales, also spells it Krishna. For the benefit of such Spiritualists as are continually making comparisons between Jesus Christ and Krishna, and often awarding pre-eminence to the latter, I quote the following from the work just referred to:

> Krishna is stated to have slain Naraka, a five-headed Asura, and taken possession of his elephants, horses and women—the latter numbering 16000, the whole of whom Krishna subsequently married, multiplying himself into as many distinct forms, so that each maiden believed he had married her in his single person. He abode severally in the dwellings of each of his wives, who each bore him ten sons, and believed herself to be the exclusive favorite of her lord.

I have noticed that Brother W. E. Coleman has uniformly spelled this word Krishna correctly, and I am credibly informed that he is preparing a series of essays, or a book treating of Krishna, the Sanskrit, Hindoo history, and other matters pertaining to the ancient religions. I most heartily approve of this for Mr. Coleman is intellectually capable and well-fitted for doing those subjects ample justice.

If an Anglo Saxon were to tell a Hindoo historian or scholar that Krishna was crucified, or was one of "sixteen crucified saviors," he would in all probability meet the assertion, with the smile of pity, if not downright contempt. He died from "an arrow-shot," say the native scholars of India.

I chanced to be in Madras, Southern India, on the festival day of Krishna's birth, witnessing the ceremonies in the temples and the great procession in the streets. Krishna, the black image sat high up on a huge indescribable car, drawn by bulls amid the shoutings of ignorant half starved people, the beating of drums, and the sprinkling of perfumed water from house tops. By the side of this repulsive, horrid looking god was the carved bow and arrow symbolizing the way in which their god, Krishna, came by his death.

MY "ORTHODOX CHRISTIAN HYMN-BOOK."

Over a column and a half of your valuable space was occupied recently by Mr. W. E. Coleman in reviewing the song-book (with other matters foreign thereto) which I named "Spiritual Harmonies;" but which he christens "Dr. Peeble's orthodox Christian Hymn-book." This title striking the ear rather musically, does not displease me in the least. If he had pronounced it a *sectarian* hymn-book I possibly might have taken umbrage. But "orthodox" sounds well. None of us wish to be considered heterodox. And then, "Christian" allied to Christ from Kristos in the Greek; and this from Krino to annoint signifies, annointed, divinely illumined, all of which is very proper. And this "orthodox Christian Hymn-book," *alias*, Spiritual Harmonies, containing about 100 hymns and songs from popular authors including such writers (Unitarians and Spiritualists), as Longfellow, Whittier, Martineau, T. L. Harris, J. S. Adams and James G. Clarke, is for sale at the RELIGIO-PHILOSOPHICAL JOURNAL office. The book contains also readings appropriate for funeral occasions; and besides much other reading matter, gives such general definitions of Spiritualism as follows:

> Spiritualism defined in general terms, implies—the possibility and certainty of a present conscious intercourse with the inhabitants of the Spirit-world. "Are they not all ministering spirits?" asked the apostle.
>
> In a broader sense Spiritualism is a phenomena, a philosophy and a religion; appealing to the sensuous perceptions through the manifestations and materializations of mediumship * * * Genuine spiritual manifestations, are not only in perfect accord with the marvels of the New Testament; but they are the "greater works" promised by Jesus Christ to believers—the living witnesses of immortality. * * * *
>
> Spiritualism settles three questions of momentous import:
>
> 1. That man has a conscious existence beyond the grave.
>
> 2. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.
>
> 3. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.
>
> The spiritual philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose, and eclectic in method. It gladly conserves the good and adopts the right and true wherever found.

The following two lines:

> Well knowing that Jesus resides everywhere,
> And will in all places give answer to prayer,

"are sufficient," says Brother Coleman, "to damn the book, in the minds of all rationalist Spiritualists." Well, others before me had their books "damned" and consigned to the flames! Fortunately, their souls were not in the hands of mortals. The above lines, constituting a portion of that hymn, the "Bower of Prayer," were favorites of my mother; and though now in her 85th year, she still delights in the melody. One stanza of this tabooed hymn, page 40, reads thus:

> Sweet bower, where the pine and the poplar have spread,
> And woven their branches a roof o'er my head;
> How oft have I knelt on the evergreen there,
> And poured out my soul to the angels in prayer.

Since this hymn was approved and copied for me by a venerable "rationalist Spiritualist"—since it was and is the favorite hymn of my sainted mother, and since the last line of the above verse speaks of pouring out the "soul to the angels in prayer," I wish that Brother Coleman could conscientiously have refrained from pronouncing upon the hymn and the book the terrible sentence of "damnation!" I will not complain, since persecution is less common now than in the dismal days of John Calvin.

Perhaps in justice to myself, I should say that the hymns objected to, were selected not because I accepted each and every sentiment in them; but rather, because the words and tunes usually associated with them were so very familiar; and thus, well adapted to séances, conferences, and congregational singing generally. That very thorough and candid reviewer of books, A. E. Newton (as well as other Spiritualist writers and critics), wrote only recently, very approvingly of this reading and singing-book—Spiritual Harmonies.

In this same article, Brother Coleman, referring to my seventeen years' connection with Dr E. C. Dunn, informs the public that he has "renounced Spiritualism and declared his so-called mediumship a delusion. It was so reported I admit; and yet, the plain truth is, Dr. Dunn has never "declared his so-called," or rather his real "mediumship a delusion." I know whereof I affirm; for I saw Dr. Dunn in January. We are in frequent correspondence; and I consider him to-day one of the best clairvoyants in the country. True, he has joined the Methodist church. Other Spiritualists have done the same, yet still believing in angel ministry. And what is more—several of our ablest speakers have joined Christian churches, some of them becoming preachers in them. But not one, so far as I know, has renounced his belief in spirit communion.

Also, in this article I am accused by Mr. Coleman of publicly defending "the truth of the story of the immaculate conception of Jesus." The exact truth is, I defended nothing of the kind! I am not blaming Mr. Coleman, for of course, he was so informed. But his informant, either ignorantly or wilfully falsifying me, misled him. When will tale-bearers become truth-carriers? Every word then and there uttered upon the subject of procreation without the father, citing scientific authorities, was read from a carefully prepared manuscript. There could be no baser injustice than to hold me responsible for the inferences of Joseph Cook, drawn from any series of facts.

MRS. SHINDLER'S PARAGRAPHIC REPROOF.

In the JOURNAL of June 4th, I find the subjoined paragraph from the pen of the talented Mrs. Shindler:

> As to the motive of Dr. Peebles in calling Mr. Davis a materialist, I have nothing to say. You, (Mr. Coleman) in your sledge-hammer style, have spoken out plainly enough; but let us hope that Dr. Peebles will give the printed works of the Poughkeepsie Seer a more candid reading than he appears to have done, and will avoid hereafter making assertions which will not bear investigation, and which cause a pang of regret to so many of his spiritual brothers and sisters.

It was wise and well that sister Shindler had "nothing" to say about any "motive" of mine in calling Mr. Davis a materialist; and it would have been decidedly wiser and better if she had had "nothing" to write concerning the subject—so at least it seems to me, for I never called Mr. Davis a materialist. If others led her astray upon this matter on their heads must rest the responsibility. And right here, though still suffering somewhat from a recent hemorrhage of the lungs, I can but smile while thinking of the charges and counter-charges piled upon me! It was certainly ten, possibly twelve years ago that, writing favorably and eulogistically of friend Davis and his works which I had carefully read and with profit too, that I spoke of him in good faith, as "the Seer, distinguished clairvoyant, medium and Spiritualist;" when lo! an admirer of his dispatched me a letter right speedily, telling me in a style severe even to being abusive that Mr. Davis was "a harmonial philosopher and neither a medium nor a Spiritualist!" I meekly subsided. And now, I am criticised and sentenced for calling him "a materialist," which as I before said, I did not do. Really, what am I to think—or do—or say? Do not Mr. Davis's well-intentioned friends defend him too much? "I dislike," wrote the great Emerson many years ago, "to have people defend me in the newspapers." It is my candid opinion that Andrew Jackson Davis, whom I hold in high esteem, is not only abundantly competent to take care of himself, but is to all intents and purposes his own best defender, and own best commentator!

The reiterated opinion of Mr. Coleman that I have a "spite," or cherish a "feeling of spite against Mr. Davis," assigning no reasons save that I dissent from some of his teachings, seems as unkind as uncalled for. Mr. Davis dissents from, and in the past criticised some of my writings—was it from "spite"? Wm. Denton sharply criticised and pointed to some of the mistakes in Mr. Davis's Revelations—was it from "spite"? The late Wm. Fishbough criticised both Mr. Davis and his writings—was the cause "spite"? Let us done with all such insinuations and suspicions! In the absence of positive knowledge, it is nobler and wiser to assign the better, rather than the baser motive. I cherish not a particle of ill-will towards a human being. The best of mortals are not perfect, and the worst have their redeeming traits.

If Mrs. Shindler had read for herself my late work—"Immortality: our Homes and our Employments Hereafter," and especially the 20th chapter, carefully noting the heading—"The two theories concerning the beginnings of things," etc., she would not have committed the error of ascribing to me language that I never used. Along the first pages of this chapter, devoted exclusively, as above indicated, to the origin, or the "beginnings of things," I quoted from several authors, such as Oken, Buchner, and also the following from Mr. Davis:

> Matter contained all the attributes, characteristics, essential qualities, and peculiar combinations which the whole Universalism manifests.... Matter and motion are co eternal principles, established by virtue of their own nature; and they were the germ, containing all properties, all essences, all principles, to produce all other forms and spheres that are now known to be existing.... As matter contains the essence and properties to produce man, as a progressive ultimate, so motion contains the properties to produce life and sensation. These together, and perfectly organized, develop the principle of Spirit,....To me the grosser matter is impelling the rare and refined; while the rare and refined is pervading the grosser.... All ultimates to me are still matter.... It is a law of matter to produce its ultimate mind.

Upon the above paragraphs or sentences—each conveying a distinct idea—I offered not a word of comment; neither did I directly or indirectly, pronounce one, or any of the authors quoted, theist or atheist, Spiritualist or materialist! And now, I have to say, that I am most heartily sick of the stinging bitterness of Spiritualists; the illiberality of Liberalists, and the disgraceful bigotry of sectarists—heartily sick of the accusations, misrepresentations and internal dissensions so prevalent among the millions professing to walk in the light of the new dispensation. And if in any way I have engendered or thoughtlessly incited any of them I most deeply regret it. Such was not my purpose. Sooner would I be injured than injure another; and infinitely sooner would I be misrepresented than misrepresent a co-worker in the cause of human progress. Consider me hereafter, as standing alone and independent! And it is a matter of doubt whether from this time forward there can be a motive potent enough to induce me to correct a misrepresentation, make an explanation of a position, or engage in any sort of a newspaper controversy. Such disputations settle nothing; and what is more to me personally, they occupy time that can be occupied to a far better advantage.

THE SUDDEN TRANSITION OF WILLIAM FISHBOUGH.

The report that this excellent self sacrificing soldier, in our ranks, had fallen, while yet the warmth of his hand clasp was in mine, filled me with a sorrow too deep for expression. Is it possible, was the exclamation! Only the week previous he had invited Dr. Crowell, Mr. Kiddle, Prof. Buchanan and others with myself, to spend an evening at his residence. Under ordinary circumstances such an evening would be an eventful one; but now, considering the social fellowship and the momentous subjects under consideration, it will be almost sacredly memorable to those present. It was approaching midnight before we all left the parlors.

I had known Mr. Fishbough for thirty years, a portion of the time very intimately—known him to esteem and honor him. It is the common testimony that those who knew him best, prized him highest and loved him the most! For candor, integrity and really true manliness I question if he had a superior. So sincere, conscientious, and religiously inclined was he, that he could illy endure in others the least tergiversation, double-dealing, unprincipled pretension, immorality, irreligion, or atheism, and yet, he was forgiving in spirit—and tender as a child in his feelings and expressions of charity. Sincerely devoted to his family and faithful to his friends, he was a deep thinker, a sound reasoner, a clear writer, an able author, and the chosen scribe of Andrew Jackson Davis's clairvoyant Revelations, because, "constituted to preserve harmony," and because in his interior nature, he "corresponded to Love, Will and Wisdom combined."

As the steady march of years came and passed like dreams, his spiritual nature became so intensely quickened and ripened, that he was blest with frequent clairvoyant sights and visions. During these seasons of soul-exaltation he literally lived above the world. While relating some of these visions to me his eyes would fill, and the tears roll down his face like rain drops. He has gone—peace to his ashes and joys immortal to his unfettered soul! In the words of Victor Hugo I feel to say: "I bless him in his life, bless him in his coffin which friends filled with flowers, and which God filled with stars."

J. M. PEEBLES.

Hammonton, N. J.

Transcendental Physics and Balmain's Luminous Paint.

BY T. P. BARKAS.

Within the last few weeks an extraordinary work, entitled "Transcendental Physics," has appeared in Germany, from the pen of Professor Zollner, the facts in which are corroborated by several other well-known German professors.

A few days ago, a friend invited me to attend a séance, at which phenomena of the kind described by Professor Zollner frequently take place.

He proposed to place patches of Balmain's luminous paint on the objects that were likely to be moved by the invisible agents who might be present.

I accepted my friend's invitation, and attended the séance on the evening of Tuesday, February 23rd, 1881. It was held in a room in Newcastle on-Tyne.

There were twelve gentlemen and Miss Wood, the medium, present. The medium sat in a strong birch arm-chair in the centre of the room, and she was skilfully and carefully tied to the arms of the chair with a long continuous tape by a gentleman who was present, and was skillful in tying knots and loops.

The lady medium, thus tied, sat in the centre of the room, below the chandelier, which was suspended from the ceiling of the room, and at the close of the séance, aided by the gentleman who tied the knots, I released the medium, and we found the fastenings intact. Personally, I have no doubt that the medium remained tied during the entire sitting.

The twelve gentlemen who were present sat in a circle round the medium on twelve chairs; the fronts of the chairs formed a circle 8 feet in diameter, and the knees of the sitters formed a circle 7 feet in diameter. Each sitter held the hands of his two neighbors, and circles of chairs, knees, hands and arms surrounded the medium during the whole sitting.

The room was carefully examined, and the only persons present were the medium and the twelve sitters. The space between the feet of the sitters and the chair of the medium was about 2½ feet broad, so that there was a ring of floor round the medium 30 inches broad.

I sat slightly behind the left-hand side of the medium, and on the floor near my feet there were placed a guitar, paper tube, tambourine, and lamp. A strip of luminous paint was placed round the waist of the guitar, across the tambourine, and round the paper tube other luminous bands were placed, and the entire face of the lamp was covered with luminous paint. Strips of luminous paint were placed on the rung at each side of the chair of the medium, and when the gas was turned out I distinctly saw the luminous patches on the chair rungs, the luminous strips on the guitar, tambourine and tube, and the luminous lamp, six patches in all.

There was also a strip of luminous paint placed on the support of the chandelier pendant from the ceiling, in order that we might be able to judge of the height of any luminous object that might pass through the upper portions of the room.

When the medium had been securely tied, and the luminous objects placed on the floor, the gas was turned out, and with the exception of a faint glow of nebulous light, derived from the luminous paint, we were in darkness. Each sitter securely held his two neighbors, and the circle round the medium was complete. We sat thus conversing and occasionally singing some pleasing melody for about thirty minutes, during which time no movement of any peculiar kind took place.

At this stage, a gentleman present asked me to make a few remarks, but not wishing to distract the attention of the sitters from the expected phenomena, I replied that I had come to make observations, not remarks, and suggested that we should continue to look for phenomena.

The company began to sing some simple words to the tune of "Auld Lang Syne" and immediately the guitar, which was lying at my feet, began to move. It presently rose into the air, floated about the room, reached up to an elevation nearly as high as the ceiling of the room, and, descending gently, tipped the heads of the sitters round the circle, and acted in a manner which resembled actions produced by a human being who had the power of the freest locomotion among the sitters. During the entire evening no footsteps were heard, nor was any one touched by the lower extremities of anyone moving about in the comparative darkness; it seemed as if hands, independent of tangible bodies, were moving the musical instruments and producing the phenomena.

I requested the agent moving the guitar to place it in my hands, and instantly that was done, and two stanzas of "Auld Lang Syne" were very quickly played upon the guitar.

I then asked the agent playing the guitar to place his or its fingers over the luminous paint. This was done, and I saw what appeared to be the large fingers of a human hand.

I asked the agent to grasp my hand, and instantly I was grasped on the knee and on the hand by a huge masculine human hand, which was intensely cold, although the room, which had been heated by a stove, was very warm.

For the next half hour, guitar, tambourine, tube and lamp were moving about in various parts of the room, some of them occasionally striking the ceiling, and all of them acting as though they were carried about by invisible and impalpable agents, who had the freest powers of motion.

Towards the end of the séance, I was desirous of ascertaining the actual size of the large hand that had previously grasped me, and I asked the owner to place it on my head. The hand was immediately placed firmly on the top of my head, and I discovered that it was a right hand of enormous magnitude, and very cold, that the thumb of the hand rested on the front of the organ of constructiveness on the right side of my head that the palm rested on the top of my head and that while the thumb was touching the front of constructiveness, the fingers extended to the base of destructiveness, on the opposite side of the head, the span of the hand was therefore eleven inches and it was powerful in proportion to its length.

There was not a hand in the room belonging to any embodied human being, of anything like equal size, and the medium who is a slender female has a small hand.

At the close of the séance, with the permission of those present, I felt the hands of the medium and each sitter, and without any exception, they were all quite warm. Whence then came the cold huge hand?

I have not the slightest reason to believe that any deception was practiced during the séance, but in order to make assurance doubly sure, I would suggest to the managers of the circle that during future experiments, they not only have the musical instruments banded with luminous paint, but that patches of paint be placed firmly on the medium and on the arms of each sitter. By that means any movement of the medium or of the sitters would be at once recognized.—*Herald of Progress.*

Bible Revision—Thanks.

The true believers, that is those who believe that salvation depends upon believing and moreover in believing what the Bible teaches, will be under everlasting obligations to the late revisers of the Bible. Thus, for centuries people have been asked to believe in the Trinity, that is that there were three persons in one person. Nobody could comprehend it, but, therefore, said the priests, there is the more merit in believing it. Some people, like Byron, wished that there were five instead of three, so that there might be still more merit in believing. Wicked men, in all ages since the doctrine, have refused to believe what was simply impossible, and these have been disposed of by beheading, burning, racking and various other churchly and priestly methods of disposing of "heretics." The fiercest and bloodiest conflicts that have disgraced and cursed the earth have been over this doctrine of the Trinity. St. John foresaw the doctrine in his vision under the symbol of three frogs coming out of the mouth of the "beast," or church, and foretold the effects of the evil doctrine.

But now come the revisers of the Bible and leave out of the new version the five principal texts on which the Trinitarians have rested. Thus the passage in I John, v. 7 and 8, "for there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one," etc.," has been expunged as spurious.

We thank them, along with all the other sinners. They have relieved us all of a great burden. We can get to heaven now without believing that one is actually three and that three is actually one. There will be no more throats cut nor necks broken for refusing to believe an absurdity, just because a lot of priests said that God said so. If we could have a few more revisions of the bible, we might get rid of the bibliolatry of the Protestants, which is more absurd than the Mariolotry of the Romanists, and come to view the bible for just what it is, as the most remarkable literary production and the fullest record of spirit manifestations extant, and as containing the most wonderful prophecies which have ever been recorded by any people.

We congratulate mankind on their escape. Think of it! "On what a slender thread hang everlasting things!" If the unbelievers in the Trinity had died under the old version they would have been "lost." By living to witness the advent of the new version they are saved without believing in the Trinity.—Worthington, (Minn.) *Advocate.*

WEDDING-DAY RESOLUTIONS.—When the celebrated Theodore Parker married Miss Cabot, he entered in his journal, on his wedding day, the subjoined resolutions, the keeping of which made his married life a happy one:

1. Never, except for the best reason, to oppose my wife's will.
2. To discharge all duties for her sake freely.
3. Never to scold.
4. Never to look cross at her.
5. Never to weary her with commands.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To save, cherish, and forever defend her.
10. To remember her always most affectionately in my prayers.

Thus, God willing, we shall be blessed.

CHEAP BABIES.—On Sunday fortnight an announcement, which caused some amusement to the congregation, was made in a church at Shrewsbury. The clergyman had just given out, amongst other announcements, that in the afternoon a christening service would be held, and that parents desiring to have their children christened must bring them to the church before 3 P. M. Then the clerk, who is a little deaf, convulsed the congregation by solemnly adding: "Those who have not got them can be supplied with them in the vestry after the service at 6d. each." It transpired that the clerk thought the clergyman had announced that he intended to adopt a new hymn-book at the Easter services. Hence the grotesque blunder.—*The Christian Life.*

A DIFFICULT question is about to be raised in St. Paul's Episcopal Church, Buffalo. A young girl attendant occupies the position of a highly respected teacher in the Sabbath-school on Sundays, and tends the bar in her father's saloon on week-days. On one side of the bar-room is a row of tables for card-playing, beer-drinking, etc. The girl has taught in the Sabbath-school for three years, and says she had supposed all along that her co-workers in the church considered it just as legitimate for her to sell beer or whisky as for them to drink either.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

O Pilgrim, comes the night so fast?
Let not the dark thy heart appall,
Though loom the shadows vague and vast,
For love shall save us all.

There is no hope but this, to see
Through tears that gather fast and fall;
Too great to perish Love must be,
And Love shall save us all.

Have patience with our loss and pain,
Our troubled space of days so small;
We shall not stretch our arms in vain,
For Love shall save us all.

O Pilgrim, but a moment wait,
And we shall hear our darlings call
Beyond Death's mute and awful gate,
And Love shall save us all.
[*Celia Thaxter.*

The sacred name of Love is so often degraded and perverted, that its mention suffices to produce a smile or a sneer. Yet Love is the principle of Life; one root with many branches. Each stem follows a separate mode of growth and blossom, having its own fragrance and hue. From the flaunting red of passions—that branch which is nearest the earth and coarsest, to the loftiest stalk with its lily cup of stainless white, emblematic of pure and exalted affection—all spring from that background of primordial essence without which negation alone would constitute the universe.

From this warm, all-embracing Divine ocean of fluent essence, each absorbs an amount and quality according to temperament and heredity. Beginning with basic or self-love, the normal development must be through the Conjugal, the Parental, the Fraternal and the Filial to the last and highest and the rarest, to Universal Love.

It is evident that all lower animals possess the three first in common with mankind. It is left for the immortals to rise into serene and exalted regions where the azure, the violet and the white blossoms of Love do so beautifully unfold in an atmosphere of freedom and serenity. How narrow the view, how contracted the horizon, how subject to fogs and miasma and fierce cyclones, those who have not yet reached the upper air.

If the illumination of Wisdom is secured, that other masculine principle of the universe as Love is the feminine—the soft, steady warmth of fraternal affection will expand the flowers of the soul rapidly under its chemic force. Only under the daylight of wisdom's rays is it true that

"Love shall save us all."

The world has been cursed through all ages by the extremisms of the two first loves. Selfishness and lust have grown into rank weeds, overrunning the soil of the heart, and choking its finer growths, and have raised their noisome, blood-red chalices to secure the dew and sunshine. In the spiritual as in the natural world, age upon age has been necessary to refine the elements, and render possible a higher order of growths. And to day, the lowest forms exist beside the most advanced. Even when the intellect is developed to apprehend moral truths, these have not been grasped by the soul and become part of its life, "knowledge comes but wisdom lingers," and they who acknowledge the beauty of the higher affections still are content to revel in the lower.

Those who have experienced the delights of fraternal affection, meet at times as the transfigured; they stand in true relations to others, they possess an exhilaration in the exercise of this love which warms and invigorates the intellectual powers as well as the heart. They believe in friendship, in self-sacrifice, in heroism; they meet on the table lands of life, and make of the meetings festivals. These hours and these meetings come seldom, but come they will to souls attuned to the same key. The dissonances of life, its experiences, its worries, more than all its externalisms, bury us beneath a mountain of rubbish, and losing sight of the real person, we value him for his seeming. We call to each other across wide gulfs, and the very tones of the voice grow false. Friendship becomes a thing to put on or off like a garment, and we lose sight of each other with change of place, until some new experience, some revelation awakens us to our truer selves, and brings soul face to face with soul. Then we realize for a little time, that the warp of all our lives is spun from the same endless web, and its name is Love. In this connection we would transcribe one of the later Psalms, left out by the revisers:

Almighty Love! we acknowledge thee to be the Lord our God, the everlasting Father and Mother of all.

In thee all live and move and have their being. To thee all spirits and angels bow and cling with an immortal attraction.

Thou, O Love divine, dwellest in the everlasting life of our hearts; not with our lips only, but in our lives would we honor and glorify thee.

In thee we seek for the Holy Mother of Wisdom; in thee we behold the true Christ, and in thee we behold the Holy Ghost of the Father Everlasting.

The virgin mother of Wisdom is virtue; the true Christ is love to God and love to man; and the Holy Ghost is the sacred presence of Truth in the heart.

We therefore pray to thee, O divine Love! and would beseech thee to give us grace and beauty and holiness and virtue and gentleness, so that we may exemplify thy spirit and walk in righteousness all our days.

Make us tender and trustful and kind always one to another; and save us and save all from breaking thy commandments.

O Holy Love! our Father and our Mother, let the heavens and the earth manifest thy infinite tenderness, so that the kingdom of God and his will may be unfolded and realized on earth.

Blessed are the pure in heart, for they shall see God.

The American Social Science Association has undertaken a new work which is meeting with great favor. It seemed to a portion of the members that it was of more importance to understand the laws of development of human beings than of animals. Acting on that conclusion, they issued a circular embodying a register to thousands of persons in all sections of the country. To these, replies are being constantly received by Mrs. Emily Talbot, of Boston, the secretary of the education department of the association.

These questions embrace the first mark of attention shown by the child toward light, heat, motion, sound; in fact consciousness of every kind is to be noted, with the exact age of the infant. The members of the education division believe that by collating such observations in a large number of instances, important facts may be gathered which will be of great value to the educator and psychologist.

It seems that the chief purpose of such observations will be in provoking study of the human soul, its environments and relations, and the influence of heredity. If it can only be excited through such tabulated, mathematical forms, by mothers in the nursery, then this is a good movement. It certainly seems as if no great improvement in the race need be expected, until mothers are intelligently and potentially interested. Love and wisdom will then unite to help the human grow to the divine.

A spiritual minded sister from the far west writes: "Dear, good people, tell us how to make domestic happiness, and then we will try and make a universal Heaven. Happy homes make fit temples for the Holy Spirit. O Spirit of Justice, Spirit of Love, come and dwell with us, draw near and hear our humble prayer! Help us to make our homes heavenly, by breathings of love so tender and kind that all their inmates shall learn to appreciate true goodness. Help us to see and learn what is right; open our eyes and warm our souls with God's infinite fire. Bless, comfort and keep us faithful to the highest though living in truest liberty. I feel every day an unceasing desire to live a more natural life. I do not wonder at the love which Jesus had for mountains and retired places, for there he could hold sweet communion with God through nature."

BOOK REVIEWS.

THE MORALS OF EVOLUTION. By M. J. Savage. Boston: George H. Ellis, publisher. 209 pages. Price $1.00.

The dedication "by permission," "To Herbert Spencer and his friend John Fiske," shows the affiliation of the Unitarian preacher in Boston, whose discourses make up this book, with the English thinker. Mr. Savage means what he says and says what he means, a merit not to be slighted. The volume aims to show that evolution is a working up to higher thought, nobler ethics and purer morals, as well as to finer and more varied forms of matter. Morality and Religion of the Past; Origin and Nature of Goodness; Obligation, Selfishness and Sacrifice; Relativity of Deity; Rights and Duties in Opinion; Moral Sanctions; Morality and Religion in the Future; are the titles of some of the discourses. No authority of book or creed is held supreme, no bibliolatry or sectarianism is taught. The closing sentence of the book on the future religion, gives a glimpse of his thought; for more the whole work can be read with profit:

"This religion * * that the universe is on the side of law-keeping, that God is at the right hand of him who does right, as his friend and father and elder brother, and that, in so far as he obeys law—that is, does right—he is a co-worker with God—this faith shall be in man the mightiest of all possible motives for true and noble living. * * Thus man shall be dignified, at the same time moral and religious, a brother of all his fellows, a child of God—he shall be dignified to the office of co-worker in the present endeavor and struggle of both man and universe, which shall at last culminate in that

"One far off divine event,
To which the whole creation moves."

PRINCIPLES AND PORTRAITS; by C. A. Bartol, Boston: Roberts Brothers, publishers. 409 pages Price $2.00.

A venerable preacher, wise, genial, free, a spiritual thinker, true and brave yet sweet and mild in aspect and soul, is Dr. Bartol, well known for long years not only by his Unitarian parish in Boston, but by many of no parish. With the simplicity and fearlessness of a child he utters his own intuitions, and the reader is surprised to find a rare wisdom in his quaint and startling utterances. His spirit and aim charm even the conservative, and the freshness of his thought is invigorating. He should be a Spiritualist, for his inner life is clear and illuminated. Perhaps he is, but we think not, for if he was he would say so. A pity it is that such a man fails to witness inspiring and convincing spirit facts.

In this book we have Education, Deity, Science, Art, Love, Beasts, Politics, Play, as topics or Principles. As Portraits are Shakespeare, Channing, Weiss, Garrison, Bushnell, and Hunt, the Artist. To begin the delightful work of quotation is easy, but to stop is the trouble! Get the book, and then you will want also "Radical Problems" and "The Rising Faith," by him and from the same good publishers.

SKETCHES AND REMINISCENCES OF THE Radical Club of Chestnut Street, Boston. Edited by Mrs. John T. Sargent. Boston: J. R. Osgood & Co., publishers, 420 pages. Price $1.50.

The Radical club has had wide fame, although it never sought it. In 1869, a company of some 20, clergy and laity, met at the home of Mrs. Sargent and her husband (a Unitarian clergyman of liberal views and moral courage), for the freest investigation of all forms of religious thought and inquiry. All views were represented and a wide range of opinion expressed, without controversy, in its meetings. Scientific educational and philosophical questions were also discussed, papers read, and conversations of rare thoughtfulness and interest sometimes were held. Up to 1880, it was kept up, and 200 persons filled the parlors and halls at its last meeting. Emerson, Weiss, Bartol, Mrs. Howe, Whittier, Hedges, Frothingham, Mary Grew, of Philadelphia; John Fiske, O. W. Holmes, Lydia Maria Childs, and many others, were attendants, at times, and this very interesting volume is made up of reminiscences, essays, letters, newspaper articles and poems from the galaxy of gifted people who found those ample old-fashioned rooms so pleasantly filled for years. Religion, Women, Immanence of God, Jesus, The Unseen, Newspapers, Pantheism, Quakerism, Darwinism, Jonathan Edwards, Heredity, Fatality, etc., etc., are subjects of essays in its pages. This Radical club, where none were dined or wined and all was simple and informal, with the fine tact and judgment of the hostess, Mrs. Sargent, quietly caring for all, had influence far and wide, called out much thought, and closed its sessions at last because other avenues for free thought were opening, and because family circumstances made it difficult to keep the well-known parlors open longer. To say that this book is the best and only history of this club is ample commendation.

FROM DETROIT TO THE SEA. Fifth season of *Detroit Evening News* excursions from Detroit to the sea, personally conducted by W. H. Beardsley, Detroit, Mich. Price 30 cents.

This handsome pamphlet of sixty pages is full of useful information, descriptions of places and pictures of fine scenery, hotel and railway directions, cost of routes, etc.,—a cyclopedia of all that pertains to the cheap excursions got up by this enterprising newspaper company, and Mr. Beardsley can give more, if needed. The cover of this pamphlet is a beautiful colored design, the artistic work of Mr. Beardsley's daughter.

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Adrian, Mich., April 5, 1880.

DAY KIDNEY PAD CO.—Gentlemen—We are having a very large demand for Day's Kidney Pads. They are giving the best satisfaction. One of our customers has often told us that he would not take $200 for the one he has if he could not get another. Many others are expressing themselves in the strongest terms of praise, saying it is the first and only remedy that has ever given them relief or perfect ease.
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Partial list of Magazines for July just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Mischief in the Middle Ages; Trial by Jury in Civil Suits; Wounds; Andrew's Fortune; Four Days with Sanna; The Portrait of a Lady; What is Mythology? Friends: a Duet; The Greek Play at Harvard; In Memory; The Gentlemen's Contribution to the Ladies' Deposit; Sympathetic Banking; Philip's Death Cell in the Escorial; The Contributors' Club; Books of the Month.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece; A Summer Day; The Story of a Horseshoe; "Honey Nellie;" Paul and the Combmakers; A Song for a Birthday Boy; The Academy Boat-Race; Sharon; The Enchanted Story of Banbury Cross; Through the Torrid Summer Heats; Mr. Littlejohn's Animals; Release; What made Sam Sick; A Decorative Artist; Dragon-Fly Day; Having His Own Way; Eight O'Clock; To-Day; Polly Cologne; Tangles; Supplement.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Earl of Beaconsfield; Bimetallism; The "Sunbeam" in a Storm; The Fortunes of Literature under the American Republic; Babies and Science; Tract xc. and its Consequences; Sonnet on the Deaths of Thomas Carlyle and George Eliot; Rambles among Books; The Permanence of Continents; Kith and Kin; On Novels and Novel-makers; The Love of the Past; The Origin of Religion Considered in the Light of the Unity of Nature; Thackeray as a Poet; A Story of the White Czar; William Blake; Lost; What is a Molecule? The Morality of the Profession of Letters; One Year in a German Cookery School; Presages of Approaching Ill; Over-eating; Girton and Newnham Colleges for Women; Memory's Song; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. This number begins a new volume, and is embellished with a beautiful steel engraving entitled "Ophelia." This engraving is a companion piece to "Marguerite," which appeared in the January number.

The Century Co.—The name of the corporation formerly known as Scribner & Co. has now been changed to The Century Co. The title of *Scribner's Monthly* will become *The Century*, with the next volume. *St. Nicholas* is slightly changed as to its sub-title, being now *St. Nicholas an Illustrated Magazine for Young Folks.* The July numbers of these magazines are the first to bear the new corporate imprint.

Scribner for July contains a paper of special and timely interest, "The People's Problem," in which the writer takes the ground that the time has come for the people of this country to exercise their right to "alter the government." Besides a wealth of literary and illustrated matter. Contents: The Younger Painters of America; A Song before Grief; The Sea-Horse; A Day in the Marsh; The People's Problem; Beware; Mont Blanc; Dr. Dollinger and the Old Catholic Movement in Germany; Decoration in the Seventh Regiment Armory; Peter the Great as Ruler and Reformer; A Fearful Responsibility; Shadows; Railway, Churchyard and Cemetery Lawn Planting; The Levees of the Mississippi; An Old Virginian; Undowered; Madame Delphine; A Rainy Day with Uncle Remus; Owl Against Robin; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Price of *Scribner's Monthly*, $4 a year; 35 cents a number. *St. Nicholas* $3 a year; 25 cents a number. Sold everywhere.

Government Counterfeit Detector. (Jno. S. Dye, Philadelphia, Penn.) An official organ issued monthly, containing a complete description list of all Counterfeit U. S. Treasury Notes, National Bank Bills and Fractional Currency, in conspicuous tables of each denomination, giving in full the simple means of instant and positive detection.

The Journal of Science. (Journal of Science Co., Chicago.) A periodical of Practical Information designed for popular reading.

The Nursery. (Nursery Publishing Co., Boston, Mass.) For the youngest readers, contains pretty stories and fine illustrations.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A Magazine for young readers containing pretty stories and fine illustrations.

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as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order:
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Questions of the Life Within and Beyond.

Wide indeed is the range and rich indeed is the field open for the research and study of thoughtful men and women. The motto over the portal of the temple in ancient Greece, "Know thyself," applies not only to man as a physical and intellectual being; but still more to man's inner life and to his infinite relations and far-reaching powers as a spiritual being;—for the real *ego*, the *man that lasts and lives*, is not the outward form that perishes, but the inner life, the immortal soul, the everlasting individuality and personality. With man's infinite capacity for interior growth and development he cannot fully map out or describe himself. Beyond his largest thought, above his loftiest ideal of to-day, reaches out and towers up the larger thought and loftier ideal of to-morrow, and so each day is filled with new light and life, and so comes the joy of larger attainments and finer insight.

Correspondents in our columns give their own views; we do not ask or expect perfect agreement. Their differences stimulate thought and inquiry. Many facts of clairvoyance and psychology and spirit-presence we give, from many quarters, and along with them the views and conclusions of the writers, leaving the reader to "prove all things and hold fast *only* that which is good" in the light of his own reason and intuition or as tested by experience.

Last month an article from the English *Herald of Progress*: "A clairvoyant interviewed," found place in our pages, and called out, in the JOURNAL of June 18th, a protest and inquiry from "Wayne," a valued contributor and a clear and competent thinker. The English article seemed to convey the idea that a malignant spirit, or a band of such, might blast and destroy the aims and hopes of a life on earth, and against such extent of malevolent power "Wayne" makes protest,—cogent and true as it seems to us. The first article called out the second, and so gave us that timely and needed word. That is the value of a "free parliament" of varied thought.

Here comes an epistle from John Covert and others, in Indiana, telling of some talk with a Christian Spiritualist on the body, soul and spirit, in which they say: "The spirit or spiritual body, is composed of the five senses. We desire especially to know what the spiritual body is composed of, and if it and the soul are inseparable."

The best answer perhaps that the present state of spiritual science makes possible is given as follows:

"One great result of psycho-physiological research is to verify and establish the fact that man has a dual body—an outer and physical form with its external senses, and an interior form, real yet invisible, with its finer spiritual senses; and that death destroys the outer body only to release the inner form (which it does not and cannot touch) that it may enter the upward path to a higher life. When the material eye is closed the clairvoyant eye opens, when the outward ear is sealed the clairaudient or spiritual sense awakens, and these inner sensations are farthest-reaching and most delicate. Sometimes they are active in this life (as in clairvoyants and spirit seers), in the next life they may give broader range and finer perception to the spirit. The co-existence of these two bodies in this life on earth, their separation at death, and the continued organic existence of the inner or spiritual body, make a rational psychology possible, and open the true relations between mind and matter, the visible and the invisible, as nothing else can. * * Spiritual science, and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, relations, and future continuity. They are teaching us that the spiritual life and thought of man inheres in an interior and lasting organization, a fine body, of a substance invisible and supra-physical, not in any gland or vessel, or tissue or structure that death can dissolve."

By this statement (for which see "After Dogmatic Theology What," by G. B. Stebbins, pp, 71-74), *we can never lose our personal and individual being, can never be reincarnated*, but will *be ourselves in immortality.*

What New York Preachers Think and Say.

The *Herald* of New York follows in the wake of our Chicago dailies and gives reports of Sunday sermons—a sort of weekly free meeting where all the brethren speak. Its issue of June 20th, is before us giving these reports for Sunday, the 19th. What do the church goers in Gotham hear? That place is a thriving village, but it is "a great ways from Chicago," as a modest auctioneer once said here, yet the village must not be slighted, even in New York there are souls to save. On the Sunday above named, Talmadge waxed hot against prevalent bribery and the notorious Justin D. Fulton groaned over the moral collapse of the land;—as both these gentlemen have had their divinity doctored, are both given to making a big noise, and are not any more honest or moral than average pagans in the streets, their talk is of no special moment. Ward Beecher come to the conclusion that "God did not make men to damn them." Of course he knows that if men act badly they reach the ragged edge of the gulf of despair; yet hope still abides, contrition and good works bridge the chasm.

Dr. John Hall held forth in his $200,000 untaxed chapel of ease for rich Christians on the fellowship of man and God;—good words in his discourse, but the poor want the gospel and can't pay to have it on that gorgeous plan. Dr. Bellows talked sensibly on the error of claiming verbal inspiration for the Bible, and hoped for a Unitarian version some day. Dr. Newman, Methodist, treated of life beyond the grave about as the Spiritualists do. Dr. Lusky, Methodist, held that God made man as the Bible teaches. In a Unitarian church Rev. R. N. Bellows taught that future suffering was of the troubled conscience and sensibly said that we live in heaven or hell here as we elect and act. Baptist clergymen held a tent service in the street, a worthy effort to reach the "poor in spirit," and Robert Collyer had fragrant words on the wild lilies that Jesus loved. Such is a glimpse of what passed in a few of many churches. It is a good sign that sermons are thus reported, leaving readers to their own judgment.

Who is It?

Unity, our Unitarian neighbor, says: "A journalistic neighbor, with a most flexible theological conscience, has been zealously engaged for some time in fixing the boundaries of Unitarianism, and in advising it as regards to its present needs and future prospects; meanwhile let *us* be about our Father's business!"

Who *is* that journalistic person, "with a most flexible theological conscience?" A flexible conscience, theological or not, is very dangerous, more to be dreaded than small-pox or cholera. The old Puritan might be broken, but would not bend one jot or tittle from what his conscience commanded. That moral inflexibility was the glory and strength of Puritanism. We want it to-day right here in Chicago, at the counter and communion table, at the railroad office and in the pulpit. We want the Puritan conscience with the tender charity and the broad free thought of which we boast overmuch sometimes. *Unity* means to do its duty, but is derilect in this case. A man "with a most flexible theological conscience" is smitten with moral leprosy and should cry: unclean, unclean! as he walks the streets. A part of the "Father's business" is to teach honesty, fidelity to our own souls, and to warn against infidelity of that dangerous sort. Who can this *flexible* man be?

Flippant Falsehood in Chicago Tribune.

Here is more of the flippant impudence of the *Chicago Tribune* wise man. In a contemptible article on "Societies for the suppression of Man," he tells of "A certain class of females who spend the major portion of their time in hiring halls for the purpose of holding conventions, and denouncing as abandoned villains all persons who venture to think that woman's proper sphere is her home. * * * * Women who take a part in matrimony and motherhood are not the kind that will find congenial spirits in the ranks of the woman suffragists. Their real work is to make unhappy homes and unwomanly women."

No denunciation of all persons not suffragists as "villains" can be found. What a coarse insult to such women as Elizabeth Cady Stanton, mother of six manly sons and a daughter, beloved by them all in the home made delightful by her; Lucretia Mott, beautiful amidst her children who bless her dear memory; and Mrs. Wallace of Indiana, honored wife of ex-governor Wallace, is this gross falsehood.

And this in the *Chicago Tribune!*

Stopford Brooke on Spiritualism—The Alliance.

Rev. Stopford Brooke is an English Episcopal clergyman who has left that church and come out as an independent preacher. He is a man of thought and ability, and his independent step is good. He has published a volume of sermons on "Truth and Freedom," in which is much of value, but his views on Spiritualism are simply absurd and shallow. *The Alliance*, of this city, gives a synopsis of them, as follows:

"One of the most interesting sermons in Stopford Brooke's 'Faith and Freedom' is that upon the 'Religion of Signs.' It is a general protest against any form of religion which makes spiritual truths dependent on what speaks to the senses. Miracle is discussed, sensationalism in literature, the hunt after exciting sermons, ritualism and revivalism. But upon nothing are truer words said, and words which American society needs just now, than upon the matter of Spiritualism. 'The melancholy superstition which is called so ironically Spiritualism,' says Mr. Brooke, 'unfits its votaries for their daily work. Some play with it and it does them little harm; but others embarking in it with energy, get into an excited, inoperative, unhealthy condition, in which a quiet Christian life becomes all but impossible, in which duty becomes a burden if it separate them from their experiments, in which it seems better to sit at a table slothfully waiting for a spiritual communication than to go with Christ into the middle of the arena of life, and do our duty there against the evil. It is there, in faithful following of him, that we shall have spiritual communications; it is there, in self-sacrificing action, that we shall feel inspired by God to act and speak; it is there that we shall realize our communication with the host of all great spirits, in enduring like them all things for the truth. 'Spiritualism' is not spiritual, but material, and it does not ennoble. The true supernatural is not the miraculous, but the purely spiritual; not the manifestation of things which astonish the senses, but the revelation of things which ennoble the spirit.

"Every day, however, fewer persons are likely to be swept away by this spiritual quackery; for as the ozone of scientific knowledge is added to our social atmosphere, these corrupt growths dwindle and die. But it is important to say that they enfeeble the intellect and do harm to Christianity. No man can long float in the misty region of pale speculation in which these exhibitions involve him, speculation which starts from no fixed point and aims at nothing—nor be tossed about by the inconsequence of the so-called phenomena, without feeling his intellect ebbing away and his manliness departing. They render the reason a useless part of our being.

"One of the greatest evils which arise from the encouragement of charlatanry of this kind in connection with religion—and it is so connected—is that it protracts the period when the work of science and religion, by consent of their several professors, will advance together. It causes scientific men to think that everything connected with religion is inimical to the methods of science; it intensifies their opposition to the thought of the supernatural by setting before them a false supernaturalism. It throws contempt upon and degrades the notion of a spiritual world. It increases a credulity on the one hand which leads to gross superstition; it increases an unbelief on the other which leads to gross materialism.

"One element of good hope, however, attends its appearance among us. The spirit in society which it feeds has almost always in conjunction with a spirit of unbelief with which it is connected, preceded a revolution of thought. It was so before the teaching of Christianity. It was so before the rise of the Reformation. It was so before the outburst of new ideas which gave force to the early days of the French revolution. I have hope that this blind confusion, this tossing together of the elements of credulity and unbelief, will create, in a reaction from them, a rational and liberal faith."

No doubt there are Spiritualists, "who get into an excited, inoperative unhealthy condition," but does that make Spiritualism "a melancholy superstition?"

Rev. Mr. Brooke calls himself a Christian preacher, yet "the excited and unhealthy condition" into which a great many Christians have fallen, groaning, sitting in idle raptures, fasting, killing heretics for Christ's sake, babbling and shouting for hell, the devil, the wrath of God, and the blood of Jesus, as dogmas to be believed or damned for unbelief, make the alleged vagaries of Spiritualists sober sense and delightful charity in comparison. Why does not this clergyman call Christianity "a melancholy superstition?" His assertion about its votaries being "unfitted for their daily tasks," is a bald misstatement, barren of proof. The margin of fanatics or fools, such as hang on the verge of any new movement, we grant; the solid body of adherents are men and women "diligent in business" as well "fervent in spirit," kings and queens of industry, masters in material things, builders of mechanism, intelligent and thoughtful men and women.

He says: "The true supernatural is not the miraculous." Not a Spiritualist teacher can be found who believes in miracles—facts under natural law make up our phenomena. Ignorant indeed is this preacher on these matters. We say ignorant as mildest, for if not that it is worse. His talk about "scientific quackery" is shallow in the presence of Wallace, Crookes, Zollner and their peers, and his poor babble about floating "in the misty region of pale speculation," the "inconsequence of the so-called phenomena" and "reason a useless part of our being," reveals the narrowness of his knowledge and the perversion of his prejudices. When he tells how "it increases an unbelief which leads to gross materialism" he gives most signal proof of his superficial views, for the most bitter enemies of Spiritualism are these very materialists on the one side, and the bigots in the dogmatic churches on the other, Rev. Stopford Brooke being in their company and using bare assertion to back up false statement as has been the way of prejudiced bigots in all ages.

Instead of this "charlatanry" being a barrier in the way of the unity of science and religion, it is to spiritualize materialistic science, to rationalize and break up dogmatic theology and so wed a larger science to natural religion. Had Mr. Brooke criticised the follies and external tendencies of certain types and abuses of Spiritualism, it would have been a different matter, but his assault is wholesale impudent and priestly—backed up by assertion without proof.

The Alliance has no word of dissent, but rather gives endorsement. We have looked to it for larger views and a different spirit. Is it about to take a backward step? In such assaults on Spiritualism it will be in unity with all bigots in the dogmatic sects, and all bigots among materialists and atheists—an unholy alliance.

Ingersoll's Copyright.

It appears from the New York *Herald* that "Col. Ingersoll's suit for piracy against a Chicago publisher is likely to bring up one of the most interesting copyright questions ever raised in this country. We say likely, for while it does not yet appear on what ground the alleged offender will claim the right to traffic in the orator's brilliant periods, it is safe to assume that he will seek to rout his assailant by claiming that the literary wares of the great heretic are ungodly, and, therefore, without the pale of the law. Whether the law will recognize and protect property in blasphemous publications, is a question that has come before the English courts several times, but has never been passed upon by an American judge. When Chancellor of England, Lord Eldon, declaring 'That the law does not give protection to those who contradict the Scriptures,' refused to restrain the piratical publication of Sir William Lawrence's lectures before the London College of Surgeons, for the reason that they were said to throw doubt on the doctrine of the immortality of the soul. The same judge also refused protection to 'Cain' out of scrupulous doubts as to its religious tendency, which appear not to have been shared by Sir Walter Scott when he wrote, in accepting the dedication of a poem, that Byron had 'certainly matched Milton on his own ground.'"

The *Herald* goes on to say:

"Of course, as Judge Story has pointed out in criticising these decisions of Lord Eldon, if the right of property is left to depend on questions of religious belief, the decision of the court may turn on the theological bent of the judge, just as equity was once said to hinge on the length of the chancellor's foot. Indeed, a case that gives point to this view has recently arisen in a Scotch court. A 'Life of Christ,' written by a Unitarian minister, was pirated by a brother divine of the Trinitarian faith, who, when sued for piracy, answered that the work was blasphemous and heretical, because it denied the doctrine of the trinity. The Judge did not concur in this view, and gave judgment against the misguided defendant. But another magistrate might have been led by conscientious convictions to a different conclusion.

"We doubt if the Middle-Age doctrines of Lord Eldon will find much favor in any enlightened American court. All who are against that godless man among us, have the right to unite in denouncing him and his blasphemous preaching. His more devout enemies may labor to put him down by argument, may damn him with righteous indignation, or, as did the pious haters of Theodore Parker in the Boston Park Church prayer meetings, may pray the Lord to put a hook in his jaws that he be silenced forevermore; but we imagine that in a court of law the title to his literary property will be determined on the same principles that govern his right to be paid for lecturing or the title to his house in Washington."

The Congregational Creed Makers.

The Advance informs us that the committee chosen for that purpose have selected a commission of twenty clergymen to propose a new creed and catechism for the churches. Congregational churches are now quite independent of each other, each managing its own affairs and only meeting in association to advise mutually. This looks like a move to put the churches in subjection to a central power—as are the Presbyterians—and so fetter free thought. Rev. J. H. Seelye, D. D., of Amherst, Mass., is chairman of the commission—a stiff conservative. Rev. Zachary Eddy, D. D., of Detroit, is a member—the canting defender of old orthodoxy who was used up in a sermon by Rev. Mr. Rexford, Universalist, last winter. Prof. Park, of Andover, an able and a liberal man, is conspicuous by his absence. What a time these grave divines will have making a creed in these last days! What will they do about hell and the devil? Which "infallible word of God" will they use as basis of their statements, the old "King James Bible" or "the revised?" Poor men!

Vaccination.

At the late meeting of the National Association of Eclectic physicians at St. Louis there was an able and earnest discussion of this question, and a good proportion of the best physicians were opposed to it as dangerous and as useless to prevent small-pox. Dr. Olin spoke against it, and Dr. Ingraham and Dr. Clark for it, all of this city. Dr. Stratford of Chicago was opposed to it, but could not speak as he was acting as President. Dr. Alexander Wilder and Dr. Green, both of United States Medical College, New York spoke against it; also Dr. Munn ex-president of the Association of Waterbury Ct., and Dr. Michael of Boston. Dr. Reid of Davenport, Iowa, introduced the discussion by a paper in favor. Ten years ago there was hardly an opponent in the Association.

Illinois Press Association—Summer Meeting and Excursion.

On Wednesday, July 20th, at the Palmer House club room, this body of journalists will meet. W. K. Sullivan of the Chicago *Evening Journal* will give the welcome; the President, Charles Holt of the Kankakee *Gazette* will respond; M. B. Castle of the Sandwich *Argus* will set forth the excellence of summer excursions; all the assembled wisdom will ride out to the Driving Park in fine carriages sent by the Chicago Type Founders; and all will attend McVicker's Theatre at night, by the invitation of Mr. McVicker, who has a way of doing such absurd things.

Next morning all go to Milwaukee and Manitowoc on the safe and beautiful Goodrich steamboats, coming back Saturday morning in time to get home and go to church, or not, as they feel is best, on Sunday, and be ready with new inspiration for their work the next week. The Democratic lions and the Republican lambs are to be at peace (the lambs not *inside* but *beside* the lions), the Methodist editors are not to "fall from grace" and lack courtesy to Universalist or Spiritualist brothers or sisters of the fraternity; grace, mercy and peace are to rule the hours, and all

"Will be the better for it."

Mr. Griscom's Fast.—Twenty-eighth Day.

On Saturday, June 25th, at 10 A. M., we saw Mr. John Griscom again at his rooms. He was thinner than two weeks ago, but stood erect, walked buoyantly and talked in a cheery and natural tone. His weight at noon of the 24th, was 164¾ lbs., a loss of three quarters of a pound in twenty-four hours, and of 32½ lbs. from the start. The day we saw him, his pulse stood at 55, respiration 14 per minute, temperature 98 1-10, and he had breakfasted on a half-pint of water! He says to us: "I think I shall get through with 160 pounds left and be all right, and then it will be interesting." Present indications favor his conclusion, his vigor is wonderful indeed, and his will, the great power, is royally firm.

Valuable Feature of the U. S. Census of 1880.

Mr. F. H. Wines, the Secretary of the State Board of Public Charities of Illinois, has charge of a new and important branch of the government census work at Washington. He is preparing statistics of pauperism, crime, physical defects, idiocy, etc., and on treatment of criminals, to give an idea of the number and condition of the defective delinquent and dependent classes. This will open the way for prevention of the causes of crime and pauperism. It is a significant work telling of the growth of wisdom in the conduct of human affairs.

Reformation of Inebriate Women.

The *Signal* gives some excellent resolutions passed by a woman's temperance society in an Illinois village in favor of special efforts to redeem inebriate and fallen women, and expresses full unity with them, and says that some institution for that good purpose may be founded in Chicago.

WHAT A BOY DID.—Many years ago when Mr. and Mrs. S. C. Hall, the famous writers, visited Ireland, a bright boy offered to be their guide. Returning home, Mr. Hall took a flask from his pocket and offered some whisky to the lad. As he refused, Mr. Hall, to test him, offered him twenty-five cents, then sixty, then a dollar, then five; but the boy, though his jacket was ragged, remained firm, and pulling a temperance medal from his pocket, said: "For all the money your honor is worth I would not break my pledge." The medal had been given him by a father on his dying bed, who used to be a drunkard, but had become a sober man through the total abstinence movement. Mr. Hall threw the flask into the lake beside which they stood, and both were ever after devoted teetotalers, working with voice and pen. The firmness of a boy brought two noble workers into the ranks.—*Congregationalist.*

We know not whether this be correct or not, but these "noble workers" were avowed Spiritualists, and our readers may remember Mr. Hall's beautiful letter after the funeral of his wife in which he told of the sweet peace of her last days.

QUEEN VICTORIA—S. C. HALL.—"Her Majesty the Queen has graciously intimated to Mr. S. C. Hall that 'with great pleasure' she sanctions the dedication of his book 'Rhymes in Council' to her grandchildren. As soon as this book is ready Mr. Hall will, if his health be spared, devote himself to the production of a large work, in two volumes, to be entitled 'Recollections of a Long Life.' We are much gratified to learn that Mr. Hall, notwithstanding his age, is in good bodily health, and that he has been regaining cheerfulness since he left the house at Moseley, where he had the painful experience of his wife's decease, and returned to his old neighborhood and his long cherished friendships at Kensington."

This item, from *Light*, is creditable to the good Queen, who thus shows favor to a good and gifted man and a well known Spiritualist.

Dr. Alexander Wilder, Professor of Magnetic Therapeutics, in the United States Medical College at New York, visited our office last week on his return from the St. Louis meeting of the National Eclectic Association of physicians. He was the guest of Dr. Stratford of this city. Prof. Wilder is in good health and spirits, encouraged by the growth of the college, and cheered by the pleasant and spirited meeting at St Louis.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Wella Anderson, the spirit artist, is in the city.

Samuel Byrne very kindly donates $1.33. to the Poor Fund, a worthy cause.

The Véronica is heard from by telegram, from Madeira, May 24th; Mr. Bundy safe and well on board. The bark was soon to sail back to the Azores and to reach New Bedford about the middle of August.

Mrs. M. A. Noteman of Toledo, Ohio, with her husband, made a pleasant call at our office last week. Mrs. Noteman has good practice as a magnetic physician, with an excellent class of patients.

G. B. Stebbins will speak at Whittier, Illinois, Sundays, July 10th and 24th. Subject, July 10th: "How I became a Spiritualist." He will be at the Michigan Camp Meeting, Battle Creek, August 19th, 20th and 21st.

Mrs. R. C. Simpson, the excellent slate writing medium, has left the city for change and rest from her arduous duties and constant calls. For one month her address will be Denver, Colorado, care of *Rocky Mountain News.*

Mrs. Tyerman, wife of that excellent and ascended spiritual teacher, John Tyerman, acknowledges the "handsome sum" paid her from the "Harbinger of Light Tyerman Fund," in that journal, at Melbourne, Australia, May 1st. Timely help to a deserving family.

The *Herald of Progress* has a good list of notices of meetings at New Castle-on-Tyne and at Manchester, Burrow, Bowling, West Pelton, Guerney Villa, etc., also an address on the centennary of George Stephenson, by the guides of Mr. J. C. Wright—an eloquent and sensible tribute to the great engineer.

THE GOSPEL IN AUSTRALIA.—Here come the three first numbers of *The Australian Spiritualist*, a new weekly journal from Brisbane; 8 pages, price one penny; a pamphlet: "Rules of the New South Wales Liberal Association," Sidney, 1881; *The Harbinger of Light*, Melbourne, monthly—all by one mail. The stars must shine bright and clear in the Southern Hemisphere.

Women on the School Board, is a measure advocated in an address to the citizens, men and women, of Detroit, published in the daily *Post and Tribune* of that city. The address is able and sensible, and is signed by Emily Ward (sister of the late E. B. Ward), Mrs. Sarah P. Skinner, Lucy L. Stout, Catherine A. F. Stebbins, Mrs. Lloyd and other well-known ladies.

J. B. L., of Council Bluffs, Iowa, writes: Mrs. Maud Lord made us a very pleasant visit as she was going west. She was here one week, and kept extremely busy. She made many warm friends, shed many rays of light in benighted minds, and stirred up the waters generally, which you know is necessary to make healing possible. Some skeptics wanted test conditions—thought the manifestations impossible. Mrs. L. then invited any lady to sit with her and hold her hands, and three different ladies did so and the manifestations went on just the same. When Mrs. L. left it was with the most kindly feeling, good wishes and hopes of receiving another visit from her in the fall, on her return from the Pacific coast.

To Book Buyers—Special Notice.

In our Book Review department, on p. 3 of the JOURNAL, will be found from week to week notices of many valuable works. We have so planned that hereafter any book noticed by us can be furnished to our subscribers at the retail price, with postage added; said postage being about 10cts. on books costing a dollar or a dollar and fifty cents.

Within a few past weeks will be found notices of Morals of Evolution, by Savage; The Radical Club, by Mrs. J. T. Sargent; Principles and Portraits, by Bartol; Wild Roses of Cape Ann, by Lucy Larcom, and several other volumes richly worth having. The Cyclopædia of British and American Poetry, by Epes Sargent, and life of Voltaire, the great work by Parton, we can furnish, and have copies on our shelves; also the History of the Woman Suffrage movement, by Mesdames Stanton, Anthony and Gage.

See our list for many other books, on Spiritualism and kindred topics; but this word is to call special attention to this new arrangement.

COLD VS. MAGNETISM.—A recent investigation, conducted in the physical laboratory of Harvard University, has led to the discovery of the remarkable fact that intense cold can deprive magnetized steel bars of nearly all the magnetism which may have been imparted to them.

DR. R. V. PIERCE, Buffalo, N. Y.—Dear Sir—I have advised many ladies to try your "Favorite Prescription," and never see it fail to do more than you advertise.

Yours truly, MRS. A. M. RANKIN,
141 Bates Street, Indianapolis, Ind.

The leaf, though of rapid growth and brief duration, unfolding with the springtime, and dying with the waning year, is yet essential to the life and growth of the tree which has flourished for centuries. Leaves imbibe air and moisture, and after assimilating a portion of each for the nourishment of the plant, give back to the inhabitants of the animal world their own life-sustaining element of air, oxygen.

Abuse of Quinine.

E. M. Hale, M. D. of this city, writes the *Chicago Tribune* on this important subject. Read and think of what he says, partly reported as follows:

"But let me say that I am not one of those who reject the use of quinine. On the contrary, I consider it a valuable drug. It is the *abuse* of it, and not its legitimate use, that I protest against. For the last five years, especially, its abuse by the profession and the laity has yearly assumed dangerous proportions. It is the medical fashion of the day, as much so as was the use of antimony and mercury during the last century. It ought to be known that quinine is as much a poison in over-doses as arsenic. In massive doses it will cause all the phenomena of collapse, pernicious congestions and serious lesions of the brain. In agues it often substitutes its own poisonous effects for that of the disease, and the ignorant physician goes on giving the drug without recognizing the fact. It often precipitates attacks of apoplexy, mania and insanity, which milder treatement could ward off. In my own personal experience, I can point to hundreds of persons in Chicago who have been irreparably injured by this drug. There is a worse aspect, however, than its occasional abuse. I allude to its continued use. When a person has been subjected to its abuse for a length of time, *he cannot leave it off*, he becomes a confirmed quinine-eater, and in the end his condition becomes as deplorable as that of an opium eater. In the last issue of the *Medical Record* (June 18,) published in New York, there can be found a significant editorial, which I present. This journal is one of the most prominent of all the Allopathic periodicals of this country."

"The enormous amount of the cinchona alkaloids which is used in this country calls, we think, for some special attention on the part of the medical profession. It is asserted by a writer in *New Remedies* that the total annual consumption of quinine throughout the world is two hundred and thirty thousand pounds. Of this over one-fourth is consumed in the United States alone. Yet, for every prescription of quinine which a doctor gives, the druggist receives ten or twelve calls for the drug by persons who are treating themselves. If a man has a cold he procures quinine; if he feels 'bilious' he buys quinine. If he has eaten too much or cannot eat enough he takes quinine. Physicians are responsible for such a condition of things in part.

Curran was asked by a brother lawyer, "Do you see anything ridiculous in this wig?" "Nothing but the head!" was the reply.

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets" the original "Little Liver Pills." Of all druggists.

Business Notices.

THOSE who wish delightful odors should obtain Dr. Prices Perfumes. They are as natural as the flowers from which they are made.

CANVASSERS make from $25 to $50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price $1.00 per box. See advertisement.

FARMERS and threshermen look out for the "Starved Rooster Thresher" in next week's paper.

DR. PRICE'S Cream Baking Powder is used in the families of the most careful and sagacious medical men in the country, free from alum.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

DR. PRICE'S Special Flavoring Extracts have completely established their hold upon the tastes of all persons who love delicious flavors.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-19

Passed to Spirit-Life.

At Geneva, Wis., my dear wife, Mrs. Caroline B. Cowdery, passed to the Summer-land on the 16th ultimo, in the 32d year of our married life, and the 55 year of her age. M. D. COWDRY.

Passed to spirit life at East Troy, Wis., on the 4th of Feb., last, Dr. Levi Stebbins, one of the oldest Spiritualists in his section of the State. Dr. Stebbins had long been a resident of East Troy, had enjoyed an extensive practice in his profession and in his later years was blessed with a conscious spirit healing influence while attending his patients. M. D. COWDRY.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.
F. E. FARNSWORTH, Secretary.
Address Box 4400 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

New Advertisements.

ST. LOUIS LAW SCHOOL. Term opens Oct. 12, '81. Tuition, $50 per year. No extras. For circulars address HENRY HITCHCOCK, St. Louis.
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I desire a few sittings with a facsimile writing medium for test purposes. Please address, "INVESTIGATOR" care Religio Philosophical Journal, Chicago.

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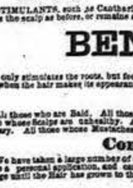
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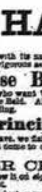
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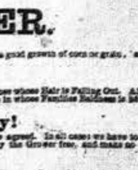


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This cut is a microscopic view of the follicle and papilla from which the hair grows:

It will be readily seen by this cut that though the hair is gone from the surface it is still alive and healthy beneath the scalp, and is only prevented from growing by the contraction of the follicle in which it should grow. Find a substance that will give sufficient elasticity to the follicle, and add the necessary food the tissue requires, and the new Hair will force its way out and the previously bald head will be covered with new hair. These are facts that can be readily attested, and that all physicians admit. We have hair growing on thousands of heads that had given up all hope of a hirsute covering.



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"If a Man Die Shall he Live Again?"

THE SPIRIT ANSWERS.

The sun dies in the west,
His glory fades in night,
But morning brings him newly drest
In peerless robes of light.

The comet pales and flies
To some far trackless coast—
We wait its coming in the skies
We know it is not lost.

We know when spring shall come,
When buried seeds will rise;
But who, alas! can tell the doom
Of mortal when he dies?

The white sail disappears,
Far on the treacherous main,
We wave our sad adieu in tears,
But hope to meet again.

But who, oh! speechless tomb,
Hath heard a voice from thee?
What echoes from thy silent gloom
Reveals death's mystery?

Hark! hark! is it the wind
Soft-rustling at my door?
The rap of a benighted friend,
Or call of suffering poor?

Nay, nay; a spirit voice!
From death's cold dark domain,
O dying man, rejoice! rejoice!
Ye live! Ye live again!

S. L. TYRRELL.

The Lost Chord.

BY ADELAIDE PROCTOR.

Seated one day at the organ,
I was weary and ill at ease;
And my fingers wandered idly
Over the noisy keys.

I know not what I was playing,
Or what I was dreaming then;
But I struck one chord of music,
Like the sound of a great "Amen."

It flooded the crimson twilight,
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loath to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
That came from the soul of the organ
And entered into mine.

It may be that death's bright angel
Will speak in that chord again;
It may be that only in heaven
I shall hear that grand Amen.

Dr. Nolen—Persecution.

LETTER FROM AN OLD SPIRITUALIST

To the Editor of the Religio-Philosophical Journal:

It might be interesting to your readers to have a brief report from the Pharisees of the land of Egyptian Illinois, who hold the patent right of healing both the soul and body of man in their own hands by our class legislation. James A. Nolen, of Southern Illinois, a magnetic healer, with his wife formerly a Methodist, had the gift of the Nazarene power of healing the sick, who were pronounced incurable by their diplomaed physicians. Nolen with his inestimable companion, made many wonderful cures.

In the first place they were indicted for healing without a diploma, by Dr. Hudson of Benton, Ill., then by Dr. Woods, of the same town, but were honorably acquitted by our courts. To Nolen's credit and professional advantage, this added more given-up patients to his list than he was able to treat. In the meantime, Nolen and his wife were notified by a Ku Klux letter through the mail, to leave Benton within a stipulated time, or he would be visited by a mob, who would treat them to a feast of hickory withes. The inspired healers, however, continued steadfast in their angelic mission, in defiance of all threats and persecutions of the M. D.s.

Nolen's persecutions remind me of my own, while holding séances in Ohio thirty years ago, which led to the burning of my barn and its contents of a year's provision and other valuable property. The clergy denounced me from their pulpits as a child of Satan, and a perverter of the Christian church, saying that I ought to be burned out of house and home, with my family of mediums in the midst of the flames, which, in part was carried into effect on the night of the 24th of December, 1853. These Christian incendiaries thought thereby to compel me to discontinue my séances, for the want of provisions for the use of my family and truth seeking guests. The perfidious tragedy, however, went the rounds of the secular papers, and called out a greater public interest than before, inducing the first class scientific professors to come and investigate, and see the ashes of the ruins of my property. From that time, I renewed my research after the groundwork of modern Christianity, of which my Truth Seeker's Feast is made up.

Through the kind favor of E. Hitchcock, publisher of the Mount Vernon *Exponent*, I am getting my Feast for Truth Seekers, and Ground work of modern Christianity into type. I intend to make the Religio-Philosophical Publishing House my principal depot for giving it a wide circulation, providing the establishment will assume the control and sale thereof.

J. KOONS.

Taylor Hill, Ill.

MANITOBA.

"The Speaking God."

The Manitoba Lake, which has given name to the province formed out of the Red River region, is called after a small island, whence, in the stillness of the night issue strangely sweet mysterious sounds. The Ojibway Indians who dwell in that neighborhood, believe the island to be the home of Manitoba, the speaking god, and will not land or approach it for any consideration, thinking they would desecrate or profane it, and that they would meet with some terrible fate for their impiety. The sound is caused, it has been ascertained, by the beating of the waves on the large pebbles along the shore. These, with fragments of fine-grained, compact limestone from the cliffs above, are rubbed together by the action of the water, and give out a tone like that of distant church bells. This natural music is heard when the wind blows from the north, and as it subsides, low plaintive notes, resembling the voices of an invisible choir, are heard. It has been compared to the chant of the nuns at the Trinita de Monti in Rome, with which all travelers are familiar. The effect is impressive. Tourists have been awakened at night in the vicinity under the impression that chimes of bells were ringing afar off, and that their tones were rippling over the lake. The mystic bells of Manitoba have acquired such a reputation that travelers are not satisfied until they are heard, and often spend days there waiting for the blowing of the north wind. The Ojibways have a number of poetic legends about their speaking god, whom they profoundly revere.—*Baptist Weekly.*

Does this explanation explain? May it not be spirit sounds and voices?

Spiritualism in New York City.

Sunday morning, June 12th, in company of a Methodist minister, and in search of a pleasant and profitable day among the mordern Spiritualists, we wended our way to the boudoir of Brother Davis, Steck Hall, 14th street, near Fifth Avenue. This occasion was the last of the season until September. The vacation, however, will be enjoyed without any serious apprehension of the eternal consequences to the neighbors, for whom "now is the day of salvation." The very atmosphere of the hall of the Harmonial Society inspires a spiritual feeling, magnified by the happy reflections of the genial philosopher, Andrew J. Davis.

After a brief introduction by the seer, he was followed by the conductors of the different departments, Mrs. Van Horn, Mrs. Poole, Mrs. Davis, also Mrs. Shindler, Mr. Thompson, and Professor Wilder, the latter witty and profound. The ladies able and tasteful, including the musicians, Miss Conron, Miss Sherwood, and organist. Audience large, refined, and enthused. Verdict of the minister: Very pleasant, happily disappointed, could have missed his dinner for more of the same kind.

Afternoon found us in Harvard rooms. Mr. H. J. Newton discoursed, in his cautious way, of the comparison of Scripture and reason, drawing some strong pictures on the black-board of consistency and common sense, of the creation of the devil, and the disappointment of his maker. If he was created an angel of light, and fell to his reputed position, producing such consequences, what would his creator have accomplished if he first squarely made him a devil? This conundrum he had propounded to an orthodox gentleman, but, after similar puzzles, it seemed the questioner had the advantage of the questioned.

Mr. Thomas Treat, of Ohio, followed with the text, "the invisible things are clearly seen, etc.," (Romans 1 ch.,) comparing the apparent in nature, on, in, under and above the earth, with the probable unseen.

Next arose a Mr. Leighton, of New Orleans, a square-built "stalwart," with much nervous excitement and earnestness, but it would puzzle Spiritualist and Churchman to determine whether it was Spirit control or self-uncontrol. However, he displayed much rugged force, and received applause. He amusingly related his experience when "converted," when he used to stop under every tree to pray. But he knew better now, and all college theology was humbug.

Prof. Atkinson, of portly proportion, long hair and beard, and much-used voice, next discoursed with considerable logic and philosophy. He had been converted three times. Mr. Goodrich, the standing and expansive target for the faithful, succeeded and spoke of the revision of the Testament.

Mrs. Goodwin, medium under strong impulsion, related her exodus from the Baptist persuasion, and how her father on one occasion was led to play the violin for the young, and was afterward turned out of the church for doing it; but he was in a higher church to-day, and she had seen him, as plainly as she then saw the audience.

Mr. Farnsworth announced the expected presence next Sunday of Mrs. Margaret Fox-Kane, one of the original Fox girls, the first evangelists of the modern manner, in whose company the Spirit-raps would be expected on and about the platform.

He sympathized to a great extent with the position taken by Mr. Newton. They had been hearing the "old, old story" long enough; but he thought the great trouble was that people have had the notion that the Bible is infallible; but from the first chapter of Genesis to the last chapter of the Revelation, there is really not the first assertion that that book was the word of God; not the first clear assertion on the part of any of the writers that it was plenarily inspired of the Holy Ghost. I know there is a passage that says: "All Scripture is given by inspiration of God," and that it is "profitable for doctrine," etc., but you will see clearly if you accept that, it will cover too much ground.

What is the Scripture? It is simply a writing, anything that is written; and if you accept that, it includes all the writings of all men from the earliest days to the present, all our novels, all books of every description, all the yellow-covered literature that has been foisted upon the world. Now the writers did not say that all Scripture was given by inspiration of God. The little word "is," if you examine it, you will find was inserted by the translators, and it should be "all Scripture given by God," etc., whereas now there is no sense in it. So I say there is no claim in the Bible, either in the old or new Testament, that it is the inspired word of God.

Just look at the way St. Luke introduces his gospel; apparently he has made no claim to inspiration of any kind. He says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely to be believed among us * * * it seemed good to me, etc." He does not say "God inspired me," but "it seemed good to me". And so it goes on, just as though I should say, "forasmuch as many have undertaken to set forth the things most generally believed by Spiritualists, yet it seemed good to me to write a book, as Mrs. Britten has, setting forth the things that are generally believed, setting forth the facts I have been cognizant of;" and that would be just as inspired as the gospel by St. Luke.

Q. (From the minister:) What about the ten commandments?

A. Well, it is said the ten commandments were written on tables of stone, and that Moses received them on Mount Sinai, but it does not say they were written by any inspiration, but God wrote them on the stone with his fingers, and that Moses when he came down the mountain and found the children of Israel had been making a golden image, got so mad that he broke those stones all to pieces; and that is the end of that inspiration. Whether they have been rewritten or not, we do not know. We have something now that claims to be the original commandments, but as they were broken all to pieces, it is for you to determine whether they are the same.

Now in regard to this new version. It seems to me the very fact that the churches have admitted themselves in error, and that a new version of the word of God was necessary, proves conclusively that they themselves do not believe that it is the word of God. They may think the new version of word of God to the world is going to excite new interest in religion, and a new interest in Bible controversy, and that the Bible will be read with more faith, and with more zeal than it ever was before, but if I understand anything, the influences are going to be exactly the opposite. People will begin to reason at once—"Why, if that old version was not the true one, and we have to have a new one, how much longer will it be, with better scholars, before we shall need another version?" And I tell you they will begin to see the whole thing is the work of men, as indeed it is. All books are the work of men. There is no book, there never was, and never will be a book written by God himself. The only true "word of God" that cannot be misinterpreted, and that needs no interpretation or translation, is that word which is written on the face of nature, and in the constitution of man—that remains forever. (Applause.)

Our friend from New Orleans got the whole pith of all religion in his statement, love your neighbor as yourself, and do to him just what you would have him do to you. There is not a religion under the sun that is good for anything that does not have that as a cardinal and fundamental doctrine and all the forms of worship, and all the temples reared to God for his worship, whether they be for Pagans, as we call them, or whether for the different denominations of Christians, really constitute so much waste of human energy and money, money that is good for other and more useful and utilitarian purposes. I believe that God dwelleth not in temples made with hands. A much more fitting temple for the worship of God (because we there realize more of what God is) is in the woods. They were God's first temple, and there we see his works more clearly than when we are surrounded by stained glass and gilded altars.

I know there is much that is beautiful in the music of churches. I love it. I have been for years listening to it, and aided in it. I think for at least 40 years of my life I was a leader of music in some church. It is inspiring, it is soul cheering, and I do not know to-day in all the range of musical instruments one so sublime and grand as the church organ. And in some of the old church anthems, and the old Gregorian chants there is a beauty, a sublimity, a something that speaks to my soul as no other music ever did; but I tell you, my friends, there is music of a different character, in the whisper of the winds in the tree-tops in the gurgling of the rivulets, and in the hum of insects that are enjoying the short life that God gives them, and in the song of many waters as old ocean rolls it to the shore, and the ocean re-echoes it back to the main. There is grander and sublimer music than man can make in his short life, and in his temples; and wherever man's soul expands with the principle of love to his fellowman, there is a temple of God; God's spirit there finds a temple more fitting, and it is there he should worship, in the inner temple of the soul; and while he cannot get any fitting, any true conception of the Infinite, he can love him at least in his love for his brothers and sisters and I want God to love me, and smile upon me in the grasp of a loving hand, and the smile of a loving countenance. I can see and appreciate that, and I know that God speaks to me through that as he does in no other way.

Rev. Mr. Hammond then arose, and briefly and clearly expressed himself pleased to be in a place where there was no Pope or Bishop to lead the people by the nose, but where they could express themselves frankly and freely. Although not believing as they did, yet he felt at perfect liberty to listen to them, to take whatever good he could, and reject whatever he thought not best. Three years ago he had left the Roman Catholic Church, he had cast it aside, feeling assured that God never set up a Pope on a throne to reason for him, nor a priest in the confessional to forgive his sins, but that God had endowed him with the right to reason for himself, to reflect, to choose, to reject the evil and hold to the good. Although a stranger, and, like many others, having travelled almost all over the world, yet he supposed no person present had a greater desire for the truth, and to be happy hereafter. He then narrated his experience since his introduction into the Methodist Church, exalted the Bible, challenged debate, and will catch it. He is a gentleman of tall stature, auburn hair, merry face, sonorous voice, liberal sentiments, and open to conviction. Perhaps he may yet be revised.

At night we repaired to Republican Hall to hear Mrs. Brigham, the popular speaker for the first society. Our orthodox friend gave her "Christ our Savior" as a subject for a poem, and when it was, with others, treated with fine skill, he applauded, enthusiastically.

And so ended the one day's tour of the two, the minister and yours fraternally and eternally.

J. F. SNIPES.

87 & 89 Leonard St, N. Y.

Fate of Religious Books—Sectarian Varieties.

(*C. T. Congdon in New York Tribune.*)

Among the curiosities of literature there are none more curious than religious books. Perhaps it is not to the credit of human nature that of all comparatively rare volumes such are the most easily obtainable. Investigate any heap of miscellaneous rubbish exhibited in front of an old-book dealer's shop and half of the dusty, broken-backed, stained, and dog's eared specimens will be of the pious variety. These, offered at fivepence a piece, or perhaps at tenpence, seem to be begging for buyers in vain. Frequently they are in particularly good order, as if they had been bought from a sense of duty, and left unread from a sense of disgust. Voyages, travels, romances and histories, have, it is evident, been assiduously perused, but the memoirs and journals of good men and women, the confession of queer and unusual faiths, the peppery polemics, the long-winded sermons, have about them a disreputable freshness and the newness which comes of having been handled altogether too respectfully. Some of the scarcest of the volumes are written in defense or exposition of those unspeakably absurd notions which from the beginning has kept up the multitudinous breed of schismatics and sectaries. Nobody, until he has looked a little into the matter, can tell how numerous this has been; nor how mankind has, in the most important of human affairs, been befooled, bewildered, cozened and misled; how, even among those who have done the mischief, and have beckoned their fellow-creatures into ditches, conscience albeit unintelligent, has been the guide, while lunatic sincerity stretched out its trembling arms and eagerly prayed for martyrdom. The knave who plays upon the credulity of his victims while he despoils them in the name of Heaven of their temporalities, we can cheerfully send to prison; it is not so pleasant to look up the religious lunatics.

I am not sure that it would be worth while to write a history of the sects which have arisen and disappeared through the eighteen Christian centuries, but about the labor involved in such an undertaking there can be no dispute. Schism began early and has never ceased. I encountered the other day in Dr. Ewer's treatise on "The Operation of the Holy Spirit," the following partial list of different professors: "General Baptists, Particular Baptist, Anti-Mission Baptist, Free-Will Baptist, Seventh-Day Baptist, Six-Principle Baptists, Scottish Baptists, River Brethren, Campbellites, Winebrennerians, Mennonites, Muggletonians, Seekers, Hicksite Quakers, Gurneyite Quakers, Wilburite Quakers, Moravians, Allenites, Lifters, Anti-Lifters," with thirty-four others. These, however, are modern sects or divisions. A complete list from the beginning would fill a volume. When Boyle, the philosopher died, he settled by will a fund for preachers "who should preach expressly against Libertines, Atheists, Jews and Socinians," these being, I suppose, the religionists or anti-religionists for whom the good deviser had the greatest dislike. "Men suck in opinion," says Jeremy Taylor, "as the wild asses do the wind, without distinguishing the wholesome from the corrupted air." The most astonishing and comprehensive dissenter of whom I have read is mentioned by Father Huc, the missionary to China. "The Emperor Tao-Kow-Ang," he says, "sometime before his accession to the throne, addressed to the people a proclamation, in which he passed in review all the religions known in the Empire—Christianity included—and came to the conclusion that they were all false, and that one would do well to despise them all together." Perhaps this was not worse than the description of the Christian world at one time, as set forth by Ammianus, who is quoted by Gibbon. "The Christian religion," he says "which itself is pure and simple Constantius confounded by the dotage of superstition. Instead of reconciling the parties by the weight of his authority, he cherished and propagated by verbal disputes the differences which his vain curiosity had excited. The highways were covered with troops of Bishops, galloping from every side to the assemblies, which they called Synods; and while they labored to reduce the whole sect to their particular opinions, the public establishments of the posts was almost ruined by their hasty and repeated journeys." Whoever will read the history of this period will be surprised at the minuteness and insignificance of the differences which set professors of the same faith by the ears. Perhaps I may quote here as well as anywhere Archbishop Whately's squib upon religious persecution:

Old Father Longlegs
Wouldn't say his prayers;
Take him by the right leg,
Take him by the left leg,
Take him fast by both legs,
And throw him down stairs.

"There," said the Archbishop, "in that nursery verse you may see the epitome of the history of all religious persecution. Father Longlegs refusing to say the prayers that were dictated and ordered by his little tyrants, is regarded as a heretic and suffers martyrdom."

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No Spiritualists in our immediate vicinity. The dear old JOURNAL and a few spiritual books are our only solace. What we lack of the advantages others enjoy, we try to make up within ourselves by making our Spiritualism practical in heart and life, and trying to keep out of swamps, and to walk in that beautiful ascending way that leads to hills of living green.

Use of Tobacco by Boys.

The New York *Tribune* of a recent date notes as an ill omen that the internal revenue receipts for the year ending June 30th., will exceed those of previous years by the sum of $10,000,000, owing chiefly to the collections on cigarettes—this increase being chiefly due to the spread of cigarette-smoking among boys." It is said that women and girls also make every year a larger contribution to the revenue derived from cigarettes. These facts about boys and girls smoking ought to be the signal for war all along the line, among those who have to do with the young, against this growing evil. We are glad to note in this connection a fact, not new, but unknown to many, that in the Government Naval School at Annapolis, tobacco is prohibited, and the Board of Visitors at West Point some time since recommended a similar rule for that institution. If we are to have military men of strong bodies and steady nerves, tobacco must be kept from them, at least during the period of growth. Tobacco is also prohibited to the students of Girard College, Philadelphia. General Grant, when visiting there, being informed of this fact, said, "That's right. They are not so apt to take it after they get out then." Most men who are themselves tobacco users, would, if, possible, prevent their sons and all other boys from getting into the same habit. While the use of tobacco undoubtedly injures men, it is much more injurious to those who have not yet attained their growth. It cuts off from the height of stature, also from the length of life. "The British *Medical Journal*" says that a certain doctor, noticing that a very large number of boys under fifteen years of age were tobacco users, was led to inquire into the effect the habit had upon their general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he observed injurious traces of the habit. In twenty-two there were various disorders of circulation, indigestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding at the nose; ten had disturbed sleep; twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

Scientific investigation shows also that the use of tobacco by boys is decidedly injurious to the brain and mind. In 1862 the Emperor Napoleon, learning that paralysis had increased with the increase of the tobacco revenue, ordered an examination of the schools and colleges, and finding that the average standing in both scholarship and character was lower among those who used the weed than among the abstainers, issued an edict forbidding its use in all the national institutions.

"Chamber's *Journal*" says: "A learned professor of medicine in one of the universities some time ago made a remark that those students who passed through his hands rarely succeeded in distinguishing themselves if they were habitual users of tobacco. Smoking of cigars or pipes seem to dull their faculties, and have the effect of preventing them from sedulously gathering facts sufficient to excel in examinations for degrees." Put with this the statement, which comes to us on what we deem good authority, that within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard College.

While tobacco in ordinary forms produce such damaging results in body and brain, it is a well-established fact that cigarette-smoking is more injurious than any other form of smoking. A valuable little tract on "Disease in Cigarettes" has been published for general circulation by the Woman's Christian Temperance Union of New York, showing by numerous facts the poisonous qualities of cigarettes themselves and the paper in which they are wrapped.

Since a man, however strong his intellectual faculties, can accomplish his life-work but imperfectly if he has not a sound body as well as a sound mind, every parent and pastor and teacher in the land should join in an earnest and persistent crusade, by authority and argument and precept and example, against this widespread evil.—*Christian Union.*

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal:

Since I last wrote, the Liberals of Sydney have been bestirring themselves, and have organized with, so far, good results. The secretary of the association will send you by this mail a copy of the rules and prospectus of the new movement, which, perhaps, you may think it worth while to notice. Spiritualism is still flourishing in our midst, and the Psychological Society which was inaugurated under the auspices of Mrs. Emma Hardinge Britten, is doing a good work. Mrs. Britten, will be glad to know this through your columns, for she has ever manifested a deep interest in Australian matters.

One of our religious (?) papers, the *Protestant Standard*, inserted in the columns of a recent edition, an extract from an up country paper, detailing certain phenomenal and mysterious events such as rappings, odd sounds, levitation, etc., which have been occurring at the house of a respectable resident of Cooma; of course the noises could not be accounted for, although a very novice in Spiritualism could make a good guess as to what they all mean. I recently procured from America, a cabinet picture of Col. Ingersoll, and showed it to many of the Sydney Liberals. We are all anxious to see the original, and having read his writings, to hear his voice. If the gallant Col. could only find out that he is sadly in want of change of air, he would meet with a hearty welcome in the growing colonies of Australia, and find not only that "the field is white for the harvest," but that "the laborer is worthy of his hire."

CHAS. CAVENAGH.

Sydney, N. S. W.

Thomas Paine.

To the Editor of the Religio-Philosophical Journal:

I would correct an error regarding the place of death, on June 8, 1809, of that brave hater of tyranny and unselfish lover of man, Thomas Paine, which appeared in your extracts from the letter of George Holyoake, published in a late issue of your JOURNAL. Mr. H., referring to his visit to the old Paine estate at New Rochelle, says: "I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he had last looked."

Now, the truth is he departed from earth-life in a rear room of a two story frame dwelling which stood on a lot now known as number 59 Grove street, New York city. The site is at present covered by one of a row of five three story brick dwellings. For greater quietude during his last illness, he had been removed to this house, within a month previous to his death, from his boarding house in "Herring street," (now 293 Bleecker street), which is still standing. Ample corroborative, evidence contemporaneous and recent, are readily obtainable from "Valentine's Manual of the Corporation of the City of New York," for 1864, and other sources. Mr. Holyoake has evidently been imposed upon.

J. C. B.

Mount Vernon, N. Y.

Wm. Emmette Coleman writes: I desire to correct the statement in my article on the Nicene Council in the JOURNAL of June 11, that the Ecclesiastical History of Nicephorus Callistus only dates from A. D. 610. His work in 23 books, embraced the history of the church from A. D. 1 to A. D. 911. Only 18 books are extant, covering period from A. D. 1 to 610. The rest are lost. Since writing that article I have been busily engaged in more extensive researches concerning the Nicene Council, and have discovered a number of valuable and interesting facts on various points, such as the number of bishops present, origin of the Bible, selection story and the 2048 bishop story, the legend of the two dead bishops signing the decree, etc. I will soon prepare an article embodying these facts for the JOURNAL. I think I have reached bottom facts!

It is said that the Chinese not only examine into the facts of a crime, but the temperament and physical conditions of the accused and into the state of his ancestors. And when they find a tainted stock they not only execute the criminal but his sons and his grandsons—a most shocking way of obliterating the tendencies of bad lives.

Queer English.

The pass to which foreigners may be led by mistaking so-called Americanisms for the normal and habitual speech of the country is well shown in the following edifying paragraph from Karl Faulmann's 'Illustrirte Culture-Geschichte, vol i. page 184, as furnished us by a correspondent in Baltimore. The column headed "*Amerikanish*" is given in all earnestness as a specimen of the English spoken in America, while below is placed what the author considers the correct English equivalent. The italics are ours.

AMERIKANISCH.

I haf von leedle boy
Vat gomes schust to my knee,
Der queerest schap, der createst rogue,
As ever you dit see;
He runs and schumps and schmashes dings
In all barts off der hause—
But vot off dot? he was my son,
Mine leedle Yawcob Strauss.

ENGLISH.

I have *one* funny little boy,
What *games* just to my knee,
The queerest *shape*, the greatest rogue,
As ever you did see;
He runs and jumps and smashes things
In all parts of the house,
But what of that? he *was* my son,
My little Jacob Strauss

Notes and Extracts.

The admonition to try the spirits, is both wise and prudent.

It was customary, until quite recently, for professing Christians to look upon all other people as heathens.

Hindoo literature swarms with incidents almost identical with the wonderful stories related of Jesus and his apostles.

Spiritualists should be earnest in season and out of season, ever ready to give an account of the knowledge they had attained.

Be passive, and receptive to influences of superior good, and the utterances of truths that would enlighten and elevate humanity.

Spirit control, when properly understood and its mission and utility comprehended, will be found to be the missing link between man and the divine.

Some women cling to their own houses, like the honeysuckle over the door, yet, like it, sweeten all the region with the subtile fragrance of their goodness.

As everything in the life of the creek depends upon the connection with the great unresisting ocean yonder, so everything in the spiritual life of man depends upon the soul's connection with God.

It isn't loud praying that counts with the Lord so much as giving four quarts to every gallon, sixteen ounces for a pound, and thirty-six inches to the yard; in fact, doing to others as we would be done by.

The idea obtains that in order to live a spiritual life, earthly things should be ignored, but this is not true; by neglecting material duties, you would soon forget your duties in reference to your spiritual attainments.

A religion must appeal to man's moral nature, it must establish rules of conduct, it must recognize certain obligations, it must foresee the consequences of actions, and be an incentive to virtue, and a power against iniquity.

The idea prevails among some that there is but one who bears in heaven; no matter how loud and earnest we may cry, our former earth friends are so interested in praising God that they have no time to even listen to the petitions of their friends.

According to the Evangelists, the religion of Jesus in its original simplicity was mere morality, for nothing can be more plainly stated than the doctrine that future happiness is dependent solely upon a noble life and not upon any faith in a personal Savior.

It is a mistaken idea that every spirit, as soon as it leaves the mundane sphere, is qualified to become a competent teacher; great wrongs have been committed by following too closely what some spirit may have conceived to be right, but which, as a matter of business, logic and experience has proven to be wrong.

"In my judgment the republic cannot live long in the atmosphere which now surrounds the ballot-box. Moneyed corporations, to secure favorable legislation for themselves, are taking an active part in elections by furnishing large sums of money to corrupt the voter and purchase special privileges from the government. If money can control the decision at the ballot-box it will not be long until it can control its existence."—*Gov. Gray.*

At the quarter-centennial in Mansfield recently, Rev W. M. Thayer told a good story as to a call to the ministry, which some young men would do well to ponder. "James," said a motherly woman to a young man whose first sermon she had just heard, "James, why did you enter the ministry?" "I had a call from the Lord," said the young man and then came the reply: "But are you sure that it wasn't some other noise that you heard?"

Whittier's Snow Bound Home.—Whittier gives this description of the old house at Haverhill, which was the scene of "Snow Bound:" "The mantel-piece was at least ten feet long, and the fireplace wide enough to take in a five foot log. There was an oven with a wooden leg on one side of it. The andirons were tall, quaint, and wide-legged. A brass warming-pan shone like a setting moon against the wall of the kitchen. Nearly opposite the fire-place stood the great cupboard, with its pewter plates and platters. In one corner was the old desk with drawers and slanting cover to let down to write upon. The old bull's eye watch hung over the mantel. The characters mentioned were all in Friend's garb save the schoolmaster and the guest, Mrs. Livermore, whose Spanish looking face and black eyes were conspicuous in the fire-light."

The dumb creatures appear to know beforehand when danger, like an earthquake, threatens. Just before the recent catastrophe on the island of Ischia, their conduct attracted universal attention. Several minutes before the shocks were felt, the cows and oxen began to bellow; the sheep and goats bleated, and tried to break the wicker work of their folds; the dogs howled terribly; the geese and fowls were terribly alarmed and made a great noise; the horses which were fastened in their stalls, were greatly agitated, and leaped up and tried to break their halters, while those which were out on the road suddenly stopped and snorted in a very strange way; the cats were frightened and tried to conceal themselves or their hair bristled up wildly; rabbits and moles were seen to leave their holes; birds rose, as if scared, from their places where they had alighted, and the fish left the bottom of the sea and approached the shores, where in several instances large numbers of them were taken.

When some of the Jesuit fathers traveled as missionaries in Asia, they were astounded to find that the worship of the Buddhists so closely resembled that of the Roman Catholic church that it almost might be mistaken for it. These orientals employ double choirs; they have gorgeous altars, magnificent vestments of varied colors; they burn incense, and they believe that Buddha in some miraculous way enters into the elements consecrated by the priests. At first, these Jesuits endeavored to prove that this form of worship originated with some of the earlier Christian missionaries, but every one at all versed in history knows perfectly well that Buddhism, as an offshoot from the parent system, Brahmanism, was in existence more than five centuries before the birth of Jesus. Some recognizing this fact have foolishly endeavored to persuade their dupes that the devil had burlesqued Christianity in realms where the name of Jesus had never been pronounced, even going so far as to say that Satan could foresee God's wondrous revelations through his well-beloved Son, and had, before the birth of the Redeemer, counterfeited his religion; others wiser and more far-seeing have truthfully admitted the existence of all these oriental rites and customs, and have contended that they all pointed to the world's great savior and the ultimate religion: that Christ and Christianity were felt after by all races of men, and beheld in dim vision until the appearance of the Christ should put all shadows to flight, and reveal the clear sun of righteousness shining in all the splendor of his noonday strength.—*W. J. Colville.*

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Continued from First Page.

he ridiculed Spiritualism in general and his colleagues, Profs. Boutlerof, Wagner and M. Aksakof, in particular. On the appearance of this document, M. Aksakof taking into view the bad spirit in which the investigation was conducted, prepared a reply which is now in press under the title; "A Monument of Scientific Prejudice."

M. Aksakof is now in the prime of life, and all the vigor of his intellect and only the introductory chapter of his biography can be written.

Mediums and Mediumship.

BY HENRY KIDDLE.

It cannot, I think, be claimed that the laws of mediumship are understood to any very great extent at the present time; and hence it is not wise or becoming for any one, however long, varied and careful his experience, to be dogmatic and absolute in the statement of his opinions; much less should any of us be sweeping in our condemnations. While, as I have suggested in a previous article on this subject, we should beware of indulging in an over weening confidence in professional mediums, or of paying anything like homage to any mediums, however gifted; yet we should, on the other hand, exercise due charity toward their strange vagaries, their weaknesses and their derelictions, knowing as we do their sensitive nature and their liability to be affected by the influences surrounding them.

In an article that appeared in the JOURNAL of the 5th, of February last, Mr. Herman Snow, in a very kind and considerate manner, opened up the discussion of some important questions regarding tests of identity through public mediums, and referred in no harsh, condemnatory terms, to certain experiences through Dr. J. V. Mansfield; the celebrated writing medium of this city. I read his article with pleasure and hoped it would attract the attention of experienced investigators and lead to a profitable discussion of many important questions in regard to mediumship, and especially of spirit identity. I have not, however, noticed any comment on this subject except the article of Mr. Coleman published in the JOURNAL of the 28th ult., upon which I beg leave to offer a few observations.

In this article Dr. Mansfield's character for honesty and truthfulness is severely condemned without extenuation; and the errors and failures that occurred in the answers given by him to the inquiries contained in sealed letters are represented as due to this own personal dishonest contrivance, and not the result of influences or circumstances due to the exercise of his mediumship, and the action of general laws governing all mediumship.

I have read of most remarkable tests of spirit identity given through Dr. M., have been told by personal friends of others, and have received several myself; and I scarcely think any fair-minded, reasoning man, who is acquainted with Dr. M., and the facts connected with his mediumship will deny that he is a most remarkable medium for spirit-writing, and impression, being clairvoyant and clairaudient to a most singular extent, and thus capable of receiving all the tests that are given him by spirits coming within his sphere.

But, it is said, he fails sometimes. Well, suppose he fails five or ten times as often as he succeeds, for the general purpose of his mediumship that would be immaterial. It cannot be denied that he does succeed quite often—in what proportion of cases, probably no one knows. He himself does not know; he, obviously, cannot know. Mr. Coleman does not say that Dr. M. never succeeds in writing a genuine test communication, but he seems desirous of giving impressions that such is the case, and that he is "propagating an extensive delusion all over the land." If this is true, it behooves all lovers of truth to unite against him, and endeavor to stop the spread of this and all other Spiritualistic delusions.

But what does Mr. C., say in order to explain away what have been regarded as indubitable tests? He confesses and avoids by alleging imposition of various kinds; (1) "Should Mr. Mansfield, in the course of his long experience in spiritual matters and with Spiritualists have become acquainted with the names of any friends of the party writing the letter for answer or of the spirit addressed, or is possessed of any information concerning the writer and his spirit friend not referred to in the sealed letter, such names or such information *is apt to appear* in the answer to the sealed letter. (2) Should the party sending the sealed letter, or his friends or relatives, have previously sent Mr. Mansfield sealed letters for answer, said letters containing names, incidents, and allusions not referred to in subsequent letters, it is found that very often such previously stated names etc., appear in answer to these subsequent letters. From these latter two sources *are nearly always* derived the so-called tests found in Mr. Mansfield's answers to letters. (3) It is heralded as a wonderful test that names and references are found in some of his replies not appearing in the letter answered; but a careful scrutiny shows that *in almost if not quite all such cases*, the additional name, etc., are such as are known to Mr. Mansfield nominally or have been embraced in previous sealed letters passing through his hands." But Mr. C. deems it proper to add: "I do not say there are no instances, where names and allusions, not arrived at by the three ways above indicated, are found in his answers to letters, but such are remarkably few in comparison with the overwhelming load of answers of the general character pointed out."

I have quoted these statements in full, in order to show that Mr. C., has given rather too loose a rein to the spirit of condemnation; for the thoughtful reader will naturally inquire how Mr. C., has been able to obtain a sufficient basis for these sweeping condemnatory allegations. He says, Dr. M., has been writing letters for the last thirty years, and that he has written "several hundred thousand *bogus* letters." How does he know, it may be asked, that these letters were bogus? How many has he seen or even heard of? The motto *ex uno disce omnes* certainly does not apply to this case, for even Mr. C. does not venture to assert that Mr. Mansfield has never given a genuine test of spirit identity; for, if he did, many proofs to the contrary would be forthcoming. But he says the genuine answers are "remarkably few." Again, the reader will ask, how do you know this, Mr. Coleman? How many of the "several hundred thousand" letters have you examined? How many days, months or years have you devoted to the task of hunting up the myriads of spirit messages, which have come through this busy medium's hand and brain, and of examining them, and all the facts pertaining to them so as to judge of their genuineness? To form an estimate of the character of "several hundred thousand" letters would require no small amount of time. The guarded expressions in this arraignment attracted my attention as they will that of others:—"Apt to appear"—"in almost, *if not quite* all, such cases" (hundreds of thousands) "*nearly always*," etc.

Now it is obvious that no such allegations can reasonably or intelligently be made. No person can know enough to make them. All that can be known is: (1) That Dr. Mansfield writes spirit communications; (2) that some are genuine; (Mr. Coleman cannot deny this); (3) that some are not genuine (or rather do not contain any tests of genuineness); (4) that he has written a vast number ("several hundred thousand," Mr. C. says) of such letters as well as answers to questions propounded by sitters, during the last thirty years. Now, how can any person undertake to say, except by a rude estimate, or according to his own limited experience, what proportion of these were true or untrue? Undoubtedly, it would be interesting to know this exactly; but it is not at all necessary; it would prove nothing as an independent fact; for we can, as I have found, come to no reliable conclusion in regard to a spirit communication, unless we know (1) the medium who gives it; (2) the person who asks for it, or receives it; (3) the circumstances under which it was given; and (4) the character of the communication itself. Without these *data*, the question is just as indeterminate as an algebraic problem involving four unknown quantities with less than four equations.

The only question, then, we have to discuss is, why should *any* of the answers written by Dr. M. be spurious or untruthful. Of this I will give my opinion, which may be considered and discussed by all who take any interest in the matter.

In the vast ocean of spirits that surround the earth, it is sometimes a very easy matter to obtain communication with a particular spirit, strange or wonderful as it may appear; but sometimes, also, it is very difficult, or even impossible, and for these reasons: (1) The spirit is not able to come into the sphere of the medium so as to obtain control, nor can he communicate with, or perhaps even see, the guiding spirit of the medium so as to make known his thoughts or wishes. Say, it is a dark or unprogressed spirit that is addressed, in a sphere so low that the higher spirit control cannot reach him, and hence cannot obtain his presence; or, say, that he is present but can but very imperfectly make known his thoughts to the medium's control, who acts as a spirit intermediary, for quite often there seems to be needed a spirit medium as well as an earthly medium,—in these cases the communication, if any is written, must be a failure, especially in regard to tests, or particular facts, which are difficult to impart. (2) The medium, not knowing the spirit called for, and the inquirer who does know him not being present, and the control having only the name to guide him, and sometimes not that, the presence of the spirit cannot be obtained, not because the law of attraction does not operate, but because there is nothing to attract. It is like fishing with a bare hook or no hook at all. In this condition of things, a spirit tramp may come along and seeing the difficulty, may represent himself, "just for the fun of the thing," to be the individual desired, and control the medium to write a false message. Under certain circumstances, as the condition of the medium, the nature of the inquiry, the object of the communication, the power of the control, etc., this may easily be accomplished, as investigators have often experienced; and, I need not say that some of lower, fun-loving, mischievous spirits are very *smart*; for on earth, perhaps, they have been among the sharpest intellects of their time; and it takes a great deal more than, and something very different from, intellect or philosophy to keep them from controlling our mediums and creating confusion. They are of the earth earthy, and full of malice, treachery, and deceit. Though spirit, they have no real spirituality, as they cling to their earthly desires and passions. They are at present the bane of Spiritualism; and, as the conditions so often favor their presence, produce a large part of the manifestations presented. I believe, however, that a medium who is doing an important work for the good of mankind, and is pure, truthful and spiritual, is ever guarded so effectually as not to be interfered with by these mischievous spirits. Low, debased mediums admit low, debased spirits; and very often, too, low, debased sitters bring a similar spirit surrounding to control the medium. (3) The inquiry is often such as good spirits will pay no attention to. It repels them, and they keep away, or keep silence. It requires considerable experience to be able to write a proper question, or one that will secure a reply from the spirit to whom it is addressed. It may be, the spirit is willing to answer; but the *spirit* of the question is of a very different order, and gives power to deceptive spirits to "flow in" (to use Swedenborg's phrase), and corrupt the reply; and this the guardian spirit of the medium cannot prevent, any more than a person could stop the air from rushing in to fill a vacuum when an opening is created. Spirit control is a thing of marvelous subtlety, when names are given, such spirits will avail themselves of these, and use them in connection with anything they may choose to concoct.

These three points will I think cover most of the phenomena referred to in Mr. Coleman's article. Of course, there are many other points to be considered, but the space does not permit. We need a whole volume properly to treat the subject of spirit identity.

I should like to discuss the eleven points of Mr. Coleman's article in the light of my own experience; but I do not think they are relevant to the question of issue.

The remedy for the difficulty complained is an increase of intelligence as to the nature of spirit intercourse; for this will prevent an overweening confidence in the ability of any medium to give invariably correct answer to spirit letters. People then will see the difficulties in the way; and if they take the risk, they will be no more disappointed than if they bought a lottery-ticket and drew a blank. They will know that even their personal presence with the medium might not secure a communication from a relative or friend, much less a *sealed letter*. They *may* get a correct answer; such things frequently happen; but it is not always the result; and when there is a failure they are not justified in condemning the medium.

I have written the above in the interest of truth and justice. I had a sitting with Dr. M. a short time ago which was eminently satisfactory in the matter of *tests* and otherwise, and I know of others that were equally so; but should it have been otherwise, I should not have been surprised, knowing as I do the difficulties to be encountered. I noticed a placard in Dr. M.'s office: "Promise nothing; warrant nothing," showing that Dr. M. is perfectly aware of these difficulties, and the uncertainty of getting a genuine message. This is true, also, of Mr. Flint, who is a good medium, but of course cannot do impossibilities. People must study these things and learn to be reasonable; and mediums should be careful not to undertake more than they can perform. I certainly agree with Mr. Snow, when he says of Dr. Mansfield: "There is every reason for believing that this well and favorable known individual is a genuine —almost perfect — mechanical writing medium, his hand moving without his conscious agency; he can even converse freely with those present while the writing is going on. Neither the blame nor the credit, then, of what is written can be rightly attributed to him except in a subordinate sense as the accessory instrument through whom the work is done."

HENRY KIDDLE.

New York, June 7. 1881.

Brooklyn (N. Y.) Spiritual Fraternity.

One of the most interesting meetings that we have ever held, marked our closing exercises this evening, June 10th. A four-days' continuous rainstorm did not prevent a good audience in numbers and character assembling to listen to Deacon D. M. Coles' lecture on "Evolution," which was largely made up of extracts from modern thinkers and writers upon the theory of the origin of the race, and was a fair and candid statement of the views of Darwin, Tyndall, Huxley, Herbert Spencer and others. A synopsis of it I cannot make without largely quoting, which would make this report too long. The speaker said:

"Man dwelling in a world of change, questions the forces which produce them, and the law that controls these forces. He finds himself wondrously organized, and asks, What am I? Whence came I? What shall I be? He finds ideas and thoughts perpetually changing. Now an exultant worshiper, and now a fierce denier of the thought before gloried in, he questions, What is Truth? What the law of mental operation? and the answer to all is evolution.

"Yet unexplained, at least undefined, evolution is only a name, and when Professor Youmans declares, 'Darwin may be in error, Huxley may be wrong, Mivart may be wide of the mark, Haeckel may be mistaken, Cope may misjudge, and Spencer be at fault'; but, in common with a large and increasing body of scientific men, they are all agreed as to one thing, that evolution is a great and established fact, a wide and valid induction from the observed order of nature, the complete elucidation of which is the grand scientific task of the future. It only makes more imperative the need of defining what evolution is, while it reveals the magnitude of the undertaking, to present even a brief review of the history, claims, worth and worthlessness of evolution."

The speaker read copious extracts from the writings of these advanced thinkers, showing a wide disagreement among them, and while one started from the jelly fish, and another from an atom, still there was a force and power, intelligent, which was not reached by this class of modern thinkers. In continuation the speaker said:

"Darwin showed tireless industry in gathering facts, and has been ably seconded by others. Extraordinary skill has been shown in grouping the facts to sustain the theory. Vivid imagination has pictured forth needed links; these inventions of theirs must exist, their theories require it, yet bound by the inexorable demand of science, no yielding to authority—nothing but evidence should compel belief. They have failed in producing this. One does not wonder that Mivart, the eminent scientist, declares that Darwinism and the related theories of evolution to be not only a mere hypothesis, but a peurile hypothesis.

"There are facts which seem to support evolution, because mis-read, but a host which disprove it. Transmutation has never yet been observed. The persistence of species through vast geological periods without a single variation, is noticed. There are over 30,000 species of animals already discovered in the different formations, without a single one being found in a transition state. Imperfection of record cannot be pleaded here, for among so many there ought to be one showing transition. A German professor has applied the calculus of probabilities to this fact, and to state it briefly, the probability that out of the millions of fossils found, not one should be found from which transmutation could positively be affirmed, is as 1 to 1 and a hundred cyphers. Corals are found in first forms of life, and also in the last; they have not advanced. How about struggle for existence and survival of the fittest there?

"That there is progress, advancement, all claim, as surely as there is retrogression. Nay, viewed from the physical side only (and science knows no other) it may be doubted whether progress is not often claimed where there is real retrogression.

"No matter for this now; admit progression. It must be in obedience to law, they say. Grant this. What is the law? There is no answer. I am not a scientist; have made no large accumulations of facts, cannot demonstrate the thing I believe. I deem it impossible of demonstration; perhaps cannot even reason out my conclusions, but I can perceive a law, and my answer is: Involution—the power of all organic bodies to reach after, to receive of the force by which all things move in larger measure. 'The life of God' proved incessantly through the universe; this is the secret of all the evolutionists; they have discovered the explanation of all they do not know. Tyndall recognizes a mysterious force. Huxley is puzzled with it; Spencer is compelled to acknowledge his ignorance. Life from dead matter, no life received by dead matter. 'Yes, this the law of development,' answers the Agnostic. 'I do not know, and I don't believe you do.' Half right as usual. Spiritual things are spiritually discerned. How shall one, who deems his senses the court of appeals, the highest court for settlement of all doubts, who takes matter for his God, how shall he perceive the might of the spirit that he cannot weigh or measure!

"In the last analysis, science can only tell of the movements of matter, and is perpetually compelled to give names for processes and results it cannot explain. Measuring such forces as they can, still these forces tend more and more to a a grand correlation of forces. I find what seems to me evidence of a certain definite relation between spirit and natural conditions, in the recurrence of the same ideas, at long intervals, to large masses of people: Jesus and Khrishna, Wm. Tell, fire worship, re-incarnation and every old creed, etc.

"I urge you to watch for—not a progression of the race, but of the individual. If you choose to accept evolution for your object of faith, you may pride yourself on your superiority to the monkey; you may exult that the human race is advancing; you may glory in the spread of science, and dream of a perfection, poor and mean enough, after all; but if you do all this and this only, you must deny God, deny a future life, deny that there is any good, any evil, any virtue, any hope, any real acquirement, nothing but fate, the more or less perfect working of a machine.

"God will not make us archangels; we can make ourselves such, and in every effort, every aspiration, let us gather strength and courage from the thought of the Apostle, 'It is God that worketh in you to will and to do of his pleasure.'"

Col. E. G. Goodrich was the next speaker. He gave a scathing review of Rev. Chauncey Giles's (the Swedenborgian church) published sermon against Spiritualism, and showing conclusively if Spiritualism be true, it was the great benefactor of mankind.

W. C. Bowen said that Spiritualism was to be demonstrated by men of science, so that it would prove beyond a doubt another life and another world of active duties and responsibilities.

All our public meetings are now suspended until September.

S. B. NICHOLS.

Joseph Cook Shown up—Burns and Orthodoxy.

A Boston journal having quoted from a lecture of Joseph Cook, in Dumfries, Scotland, in which that brazen falsifier tried to make out that Robert Burns was essentially othodox in religion, Rev. Dr. Cordner (Unitarian) gave the facts in the *Boston Transcript* as follows. We recommend Cook to read the *Transcript*.

A paragraph published in a morning paper has informed the public that "Joseph Cook lectured in Dumfries, Scotland, on the 23d ult., to a great audience, and took occasion to use the following language pertaining to Robert Burns:" "Robert Burns was in conviction, whatever he may have been in portions of his practice, tolerably loyal to your Scottish Evangelical Confession." And, by way, I suppose, of confirming this statement, Mr. Cook refers to some simple religious acts of Burns, all of which, however, are of a kind acquired or sanctioned by all confessions, whether Evangelical or non-Evangelical, so called.

The Westminster Confession, notoriously Calvinistic, is the recognized standard of Scottish orthodox theology. Mr. Cook, of course is familiar with Confession; but whether he is equally familiar with the mind and thought of Burns is doubtful. Burns's attitude toward Orthodoxy was regarded in quite a different light from that of loyalty by the orthodox folks of his own time. Allan Cunningham tells us that "he spoke of Calvinism with a latitude of language which grieved pious listeners." An orthodox preacher discerned a manifestation of Heaven's wrath on the day of the poet's funeral. In theology as in politics, Burns was a liberal. The Scottish Church, in his time, was divided into two parties, Old Light, or orthodox, and new Light or liberal. Burns ranked himself squarely with the new Light party. The Church had an alarm then as now, on the score of heresy. Burns took part in it; and this is how he writes in the "Kirk's alarm":—

> "Orthodox, Orthodox,
> Who believe in John Knox,
> Let me sound an alarm to your conscience:
> There's a heretic blast
> Has been blown in the wast,
> That what is not sense must be nonsense.
>
> "Doctor Mac, Doctor Mac,
> Ye shall stretch on a rack,
> And strike evil doers with terror:
> To join faith and sense,
> Upon every pretense,
> Was heretic, damnable error.
>
> "D'rymple mild, D'rymple mild,
> Though your heart's like a child,
> And your life like the new driven snaw,
> Yet that winna save ye;
> Old Satan must have ye
> For preaching that three's ane an twa."

Now, that sounds very like a Unitarian tract of the period in a satirical rhyme.

The Doctor Mac referred to above was a certain Dr. McGill, then persecuted for heresy. The "Kirk's Alarm" was written to help his cause; and, concerning the heresy-hunters of the time, Burns writes a letter in the manner following: "Creation disgracing scelerats such as their God only can mend and the devil only can punish. In the comprehending way of Caligula, I wish they all had but one neck."

To McMath, he writes:—

> "O Ayr! my dear, my native ground,
> Within thy presbyterial bound
> A candid, liberal band is found
> Of public teachers,
> As men, as Christians, too, renowned,
> An' manly preachers."

And this is the way he states his creed: "My creed is pretty nearly expressed in the last clause of Jamie Dean's grace, an honest weaver of Ayrshire: 'Lord, grant that we may live a guid life; for a guid life makes a guid end. At least, it helps weel.'"

And, alas for the vicarious part of the "Scottish Evangelical Confession!" here is the manner of Burn's loyalty thereto:—

> "Where with intention I have err'd,
> No other plea I have,
> But Thou art good, and goodness still
> Delighted to forgive."

Writing to Cunningham, this is the way Burns put his own case: "If there be any truth in the orthodox faith of these churches, I am damned past redemption, and, what is worse, damned to all eternity. I am deeply read in Boston's 'Fourfold State,' Marshall on 'Sanctification,' Guthrie's 'Trial of a Saving Interest,' etc.; but 'there is no balm of Gilead, no physician there' for me."

Very evidently there is a conflict of opinion between Burn's own views of his attitude toward the orthodox confession and the view presented by Mr. Cook to his Dumfries audience. I suggest no moral, lest I should be considered personal in this letter, which is written simply as a slight vindication of the truth of history.

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A Christian Forethought.

The Rt. Rev. Bishop Potter, of Pennsylvania, when asked his opinion of Life Insurance, promptly said: "It may be employed advantageously for the benefit of families and individuals of all classes of society, as well for those in affluence as for those in moderate circumstances. All may, by the exertion of a little fore thought and a small outlay, protect their families from want."

The States of Pennsylvania and New York, through their Superintendents of Insurance, aided by a corps of eighty experts, after an exhaustive examination of eight months duration, have recently (June, 1881) published elaborate reports of the past history and present condition of the great MUTUAL LIFE INSURANCE COMPANY of New York, and officially declare that

Its assets are	$95,060,528.40
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The receipts for 1880 were $17,140,696, and the disbursements $13,777,904.

In regard to the reduction of premium rates, about which there has been so much discussion, the report says: Directly bearing on the subject of dividends are the reduction in rates adopted by the company, and the questions growing out of it, which have been widely discussed as to the preservation of equities between the old and the new policy holders. Whether injustice was done to any of the old members of the company has been carefully inquired into during this investigation, and the finding is best described by the phrase "nobody hurt." It was a matter of doubt whether the department investigation should extend to the rate charged for premiums where no allegation was made that in any case the sum was below the net premium fixed by law, and especially doubtful after the report adopted by the Legislature of this State, deciding that ample authority was given by the charter of the company to proceed as they had done. Nevertheless, it was made a matter of inquiry, and the conclusion heretofore stated is fully justified. And in relation to the general management of the *Mutual's* affairs by President Winston and his associates, the reports speak in terms of warmest eulogy, tempered by expressions of judicial gravity.

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DR. BABBITT IN CINCINNATI.

Wm. Emmette Coleman versus J. V. Mansfield—Dr. Kayner—Andrew Jackson Davis and the God Centre, and the Dual Deific Centre in Babbitt's Religion—Mrs. Hester M. Poole.

To the Editor of the Religio-Philosophical Journal:

Here in this romantic city of Cincinnati, I have taken my residence and opened up an office at 204 Main St., which I occupy each forenoon. My New York office at 5 Clinton Place, is still in operation, but desiring in part to get away from my mercantile phase of my chromopathic business, and finding this climate better for my family than the stimulating air of the sea-shore, I have established my residence at Walnut Hills, which constitutes a part of the city. Having laid aside my magnetic healing and a part of my business I shall have all the more time for literary labor and for treating at a distance, in which last department I have found that I could be very useful.

I have been agreeably surprised to find so much advancement in Spiritualism and liberalism generally in Cincinnati. There are many excellent mediums here and a silent leaven is working among the people. The daily press, especially the *Commercial* and *Enquirer* are able and daring. The *Commercial*, though somewhat ignorant and narrow with reference to Spiritualism, often strikes out freely against theological shams, and published in full Robt. Ingersoll's lecture on "Great Infidels," giving also a commendatory interview with the great infidel himself. The *Enquirer* is equally liberal and has published a whole series of articles in favor of Spiritualism from the pen of Judge Carter. Great, splendid New York is too much afflicted with the cowardice of fashion to dare to go too far in advance of the day in these great movements.

My friend, Mr. Wm. Emmette Coleman, I see has deemed it best to practice some surgery upon Mr. J. V. Mansfield of New York. Feeling deeply how sacred are the rights of personal character and especially of mediumship which the world at large so constantly misunderstands and abuses, I desire to say something on this very case. Mr Coleman, no doubt, desires to warn the public against deception and fraud and to root out everything false from our sacred cause, which is commendable, as there will always be a great deal of counterfeiting of that which is especially good and attractive. But how important it is in this world of suffering and sensitive and imperfect mortals, that when we weigh them we shall hold an absolute balance of justice, or if we must err at all it should be on the side of charity rather than of severity. I fear that my friend in this case has erred on the side of severity. Although I have known Mr. Mansfield for years, I of course am not infallible and cannot say that he has never practiced a single deception, but I know that he has manifested a great deal of remarkable mediumship as attested by Judge Edmonds, Prof. Brittan, Rev. Samuel Watson, Judge Carter and a host of others. Judge Edmonds speaks of his writing in fourteen languages and Judge Carter, whose office is next to mine says he has received messages in Swedish and other languages with which Mr. Mansfield was wholly unacquainted. Several years ago I wrote a question in his office and folded the paper ten times so that no mortal eye could read it. The question was correctly answered before my eyes and the names and relationship of several relatives were given, although these names were not on the paper, were not in my thoughts and I believe were not known by any person in New York City. Think of the thousands of persons who have received such tests from him and the multitudes who have been brought into the joy giving gospel of Spiritualism by his means. When Mr. Coleman signifies that Mr. Mansfield has written "several hundred thousand bogus letters, for each of which he has received five or three dollars and four postage stamps," the misstatement is immense. I am informed by himself that he can answer only from three to five of these letters per day, and I know, that in many cases he has not had all the letters which he could answer. Had he answered five letters every day in the year for thirty years the number would be only 54 787. Instead of most of these being "bogus letters," judging from a somewhat extensive experience with reference to them, I believe that a majority of them have contained genuine tests. Mr. Mansfield admits that in some cases his guides cannot get into the sphere of certain persons so as to give correct tests, and a person must be very ignorant of mediumship and its subtle laws if he does not understand how it is that such things occur. Some time since I gave in the RELIGIO-PHILOSOPHICAL JOURNAL, my own experience in getting a statement exactly contrary to what the spirit intended to convey, and gave the explanation of my guide which was to the effect that the spirit being unaccustomed to my mental aura got completely bewildered and thus unconsciously perverted everything. Mr. Mansfield saw how exactly this and other cases which I gave, fitted into his own experience and wrote a letter, warmly thanking me for my article. Some years ago, seven men in New York City, the *sacred seven*, as they might be called, took it into their conceited heads to explode the fallacy of Spiritualism and save their friends from being duped. As they stated in the New York *World*, they were determined to put down Spiritualism and destroy its mediums, but did not give the least hint that they desired to learn whether it was true or untrue. They went to Mr. Mansfield with a lie in their words and in their actions and so psychologized the medium and *mixed up* the controlling spirit that they got falsehood as they might have expected, had they not been ignorant of these subtle laws. Then they brought him before the courts for gaining money on false pretences. They hob-nobbed with the judge who was an Irish Catholic, kept him well *liquored up* and thus worked themselves into his good graces. I remember that "Brick" Pomeroy, who was a witness on Mr. Mansfield's side, utterly non-plused their lawyer and the "sacred seven," by turning all their guns against themselves by means of his ready wit and his knowledge of the case. Finally when they declared that they could do everything that Mr. Mansfield could, Mr. Mansfield with an uncontrollable burst of indignation rose and told them that he could take the whole audience and tell the names of their fathers, mothers or other friends in spirit life, and challenged his persecutors to do the same, right there and then. The judge asked their lawyer if he would be satisfied to have the matter tested on the spot, at which the lawyer began to quibble, the "seven," thrown evidently into some consternation, whispered to their lawyer and they backed down most ignominiously and completely. Truth and justice were not what they wanted, but victory, and victory they finally got by means of a Judge, whose bigoted religion would not tolerate a spiritual manifestation.

Mr. Coleman quotes from a Psychometric delineation of his character in which it is stated that "he has an axe to grind," "willing to work for money," etc. Yes, I think he has a fair love of money, but I think the expressions give an incorrect impression of him, as he is also very liberal with his money and is still a poor man. I asked him once if it would not be well to return the money when he failed to give correct tests. He signified that the labor was as exhausting when he failed as when he succeeded and that he could not afford to give the time without compensation. It seems to me, however, that in such cases it would be fair for him to divide the matter with his customers and at least return half of the money to them.

Mr. Coleman signifies that in different letters there is a certain similarity of expression. This I admit, as for instance, the double expression "bless you, bless you," is sometimes given when purporting to come from different spirits. This is easily accounted for when we remember that the different spirits must work in connection with the mental aura of the medium's brain, using more or less the very word channels that he finds impressed thereon. A spirit that is not positive to the medium cannot control him sufficiently to give so arbitrary a thing as a name, and must forget some of the most familiar things while enveloped by the radiations of the medium. On this account a communication may be three-fourths medium and one-fourth spirit, and at other times *vice versa*, and this in cases of perfect honesty on both sides. And yet men of the world getting a communication which they find inaccurate, will at once denounce the medium as a fraud and bring a new agony upon a person that is already over sensitive from the very nature of things. The psychometrist quoted by Mr. Coleman says of Mr. Mansfield, "he can hear anything in the world and keep as immovable as this stove." That this is very wide of the truth is shown by what his intimate family associates affirm, namely that in repeated cases after violent or unkind treatment, he has rolled and tossed in agony all night.

Dr. Kayner in the RELIGIO-PHILOSOPHICAL JOURNAL, of May 28, gives a very kind and appreciative notice of my new work, Religion, but thinks I have misapprehended our friend, Mr. A. J. Davis, with reference to the great Deific Sun Centre of the Universe. As Deity is the sublimest subject that can engage human thought, and as it is important also that absolute justice should be done to Mr. Davis, perhaps it would be well to devote a little space to it just here. Repeatedly in my work I have spoken of Mr. Davis approvingly, and I am most anxious to do exact justice to him and all others. Speaking of Religion, Dr. Kayner says:

"With perhaps a single exception, I consider this a work of great merit and deep thought, which no one should fail to read with care. The exception of which I speak, exists in what appears to me an error of misconception of the teachings of A. J. Davis in 'Nature's Divine Revelations.' Taken together it seems to me his 'Revelations,' and the 'Great Harmonia,' inculcate fully the dual relations of mind and matter, of spirit and body, of God and the Universe, and that his expression of God as a central spiritual sun, was used as a comparative figure to express an idea of Infinite Spirit operating in and through matter as eternal and indestructible as the Eternal Mind or Central Spiritual Sun which constitutes the light, life and intelligence of all worlds. And I fully believe, had Dr. Babbitt given the close and careful examination to this subject that he has displayed in investigating the other subjects mentioned in his work, he would have seen that Bro. Davis and himself were in a line of closest harmony on the subject of Deity, only using different language to clothe the same idea."

Well, I have re-examined Mr. Davis's teachings concerning this subject and while I freely admit that he has often announced the duality of mind and matter, of positive and negative forces, I find my position exactly confirmed with reference to the Deific Sun Centre of the Universe, which he, aided by his inspirations, considers as "one world," combining the Spiritual and Material, while I, aided by my spirit guide, consider as two separate worlds, including the Spiritual or Deific Sun-Centre and the Material Sun-Centre acting in correlation. But let us have exact language on both sides, although my pictorial illustration must be omitted. Says Mr. Davis in his "Revelations," p. 121:—

"In the beginning the Univercœlum was one boundless, undefinable and unimaginable ocean of liquid fire!.... This was the original condition of matter. It was without forms; for it was but one form. It had not motions but it had an eternity of motion. It was without parts, for it was a whole. Particles did not exist, but the whole was one particle. There were not suns but it was one eternal sun. It had no beginning and it was without end.... This great Centre of worlds—this great power of Intelligence—this great germ of all existences—was ONE WORLD!—Corresponding to a globe visible for it was but One - containing the material and power to produce all others.... The great original mass was a substance containing within itself the embryo of its own perfection. It became impregnated by virtue of its own laws and was controlled, guided and perfected by virtue of its own omnipotent power. The power contained in this great vortex was the Great Positive Mind!"

I will quote my own language from Religion, p. 35:—

"A. J. DAVIS'S THEORY OF THE GOD CENTRE."

"Mr. Andrew Jackson Davis, in 'Nature's Divine Revelations,' aided by his clairvoyant illuminations, has given a very sublime conception of the universe and the Deific Centre, which he describes as a burning sun of inconceivable vastness and of terrific energy. This Centre under the stupendous repulsive power of its own heat, has projected its matter in all directions toward infinitude, which forming into systems and star clusters constitutes the universe.

"While this gives a near approach to truth, it is not in harmony with the duality of force, which, as we have seen, rules everywhere, and for the following reason among others, seems inaccurate:—This great central sun-sphere, must of necessity be the culmination of the most fearful repulsions and convulsive heavings and agitations of all kinds, compared with which all lightnings, all cyclones, all earthquakes known to man would be as nothing. Is it to be supposed that this culmination of all rude and violent forces is the proper seat of the Infinite Majesty and of the highest Heaven of glory where the most exalted beings dwell?

"Does not the reader know that a sun is always the coarsest and rudest portion of a solar system? Every planet, commencing its career as small suns, must cool off and go through a refining process for millions of years before the conditions become sufficiently exquisite to sustain a human being. Lockyer has seen a solar cyclone move from 40 to 120 miles per second, while Prof. Young of Princeton College saw a mass of flaming hydrogen move for a time at the rate of 10,000 miles a minute, or about 600 times as swiftly as a cannon ball.

"I have been told repeatedly that no spirit can dwell on the terrific surface of the sun, and that the reason why some spirits have conveyed the impression that they can do so was the fact of there being spirit spheres at some distance above the turbulent atmospheres which have been spoken of as being on the sun itself.

"Does the reader say that spirit is superior to matter, and is able to rise above its conditions? By no means, for spirit and matter like body and soul, are correlative, and although the spirit may rise above the grosser conditions of matter, the amazing electricities and finer forces of the sun which are set into violent agitations by its terrific repulsions, are to powerful to be entirely resisted even by high spiritual intelligences. This being admitted what kind of a Heaven of heavens would that be whose central power is a sun that is almost infinitely larger and more violent in its chemical forces than our own solar sphere? Does God dwell most prominently in the rudest portion of the universe?

"THE DUAL CENTRE OF THE UNIVERSE."

"The Centre of Universal being and the Primate of all Power, then, must be twofold, of which the vast material sun-centre just alluded to must be the negative pole, while at a distance therefrom, and situated in the most refined part of the Universe must be the mighty spiritual Sun Centre as the positive pole. A representation of this is given on the title page, while the clusters of starry worlds are seen in all directions, the larger systems being presumably near the centre of power. These two centres are like two foci of an ellipse, and work in correlation as the pivotal points of all gravitations, all attractions, all repulsions, around which the whole potentialized universe revolves.

"The spiritual Centre may properly be termed God, although according to the idea of Pantheism, both the spiritual and material centres, and all the rest of the universe would be included in the Divinity, as the advocate of that belief considers all things a portion of God. This is virtually doing away with God altogether as a special being, and is repudiated by the intuitions of the greater part of mankind.

"We have the culminating glory of God, then, in the Spiritual Sun, whose beams animate the universe, and constitute the starting principle of all force, while the culminating point of all matter is to be found in this great material sun, which constitutes a lever power by which Deity controls all worlds and systems, and also the reactive power, by means of which all worlds and systems send their waves of influence back upon Deity."

"Thus while matter cannot work without spirit, neither can spirit work without matter. This may be illustrated by means of a human being, whose spirit as the positive principle, sends its potency through nerves, muscles and brain, while on the other hand the muscles, nerves and brain, acted upon by the world around them, send their reactive influence back upon the spirit and draw out its action.

"It should be understood that these great centres, these primates of all spiritual and material existence, not only quicken each other into an omnific energy, but radiate their power over the whole universe. In other words the Deific Centre not only quickens the material sun into activity, but sends its divine radiations into all worlds and through all beings, both earthly and celestial, while on the other hand, the material sun not only sends its reflex influence upon the spiritual one, but co-operates with that to produce the effect of gravitation and all the forces that move throughout the realms of infinitude."

I would say here that while I have given a certain amount of attention to developing a better conception of Deity and the sublime and loving methods by which he controls the universe in contradistinction to the superstitions and blasphemous conceptions of orthodoxy, yet I have had a great leading aim to show how beautiful and happy human life and even death itself can become under a true spiritual religion as compared with the old religions which have thrown so much fear and gloom over the world; also to show something of the grandeur of the human soul in the life to come, its transition to that life, and its employments, conditions, surroundings and wonderful destiny. The church world can give only dim theories concerning death and the hereafter, while the Spiritualist can present a world of facts, of thrilling and joyous historical, biographical and psychological points confirmed by the living present, instead of founded on the dim and uncertain records of the distant and ignorant past.

MRS. POOLE'S WOMAN'S DEPARTMENT.

Among the excellent things that appear in the RELIGIO PHILOSOPHICAL JOURNAL, I want to speak of the admirable department called "Woman and the Household," conducted by Mrs. Hester M. Poole. Its spirit of justice toward woman which even yet is only partially appreciated by either sex, and the many items to interest and elevate the family circle, are among its attractions. Would that all our spiritual journals would have a choice corner devoted to practical ethics and religion in which by means of true anecdotes and beautiful examples both young and old should be drawn upward.

E. D. BABBITT, D. M.

Cincinnati, O., June 7. 1881.

Where is there a solitary individual, on the earth plane to-day, be he ever so evil, if he possessed the power to consign his deadliest foe to everlasting damnation, even though he might be the hardest hearted villain that ever inhabited the mortal form, he could not last out forever, for his soul would at last relent, and dreadful indeed would be the lashings of his accusing conscience.—*Herald of Progress.*

Spiritualism.

BY GEORGE S. MERRIAM.

One meets occasionally with statements by Spiritualists of the wide and growing prevalence of their beliefs. Probably no materials exist for bringing such statements to any very exact test. But it would hardly be surprising if Spiritualism were to fill a large place in the beliefs of men in the near future. It offers itself at a time when the rapid crumbling of old faiths is creating an immense vacuum in the hearts of men; it offers assurance at the very point where need is most keenly felt; and its proofs are of that palpable kind which the mass of men are readiest to accept.

The swiftness with which the old foundations of faith are perishing is veiled by the fact that most of those who experience it are silent about it. They are kept silent partly by the pressure of public opinion, partly by regard for friends and families who still cherish the old beliefs, partly from a reluctance to admit even to themselves how far the process has gone which they feel largely as a loss and a pain. There are multitudes who cling to a religion that is little more than a hollow shell until some other faith seems to offer them a better home, so that the decay of the old is first betrayed by a sudden and swift acceptance of the new. And what are the new faiths that offer themselves? There is that simply ethical religion of which Felix Adler is an exponent, which frankly and fully accepts the extinguishment by science of any outlook beyond this earthly life. Its watchwords are brotherhood and human progress. Its oracles and apostles are the most renowned of modern thinkers. It is in active sympathy with the great philanthropies of the day. But, at the confines of human life, it offers only a blank where the old religion offered the most sublime incitement, the most solemn and tender hope. Mankind is not ready for a creed which ignores the eternal and the infinite. What we call liberal Christianity has no organization, no unity, no existence even as a distinct faith. Unitarianism is simply no ism at all; it is a friendly fellowship among men who are facing toward every point in the compass, and some of them toward all points by turns, from positivism to supernatural Christianity. To the field from which the old forces of spiritual faith are thus melting away, and the new-coming is only by detached stragglers, there enters a fresh claimant. It meets men at the very point where their doubts and fears are most strongly focused, where positivism has only a denial, where liberalism scarcely knows its own mind,—the old question, If a man die, shall he live again? It offers the strongest affirmation that he shall live again. It meets just that aspect of the matter were longing is most intense, and offers to the bereaved not merely the promise, but the foretaste, the present experience, of reunion. Its proofs are phenomena which impress the senses, the senses which both Church and science have taught men to accept as final arbiters. The Church rests its whole tremendous claim on the evidence of physical wonders at a distance of eighteen hundred years, and here are wonders wrought before our eyes to-day. Science makes sense-knowledge its only test; and here are sense phenomena which science cannot explain away, or account for, or disprove as coming whence they claim to come,—from a world of disembodied human existences.

Here, it seems to me, are the traits which may readily win for Spiritualism a swift and large growth. In forecasting the religious future of mankind, intellectual men are always prone to attribute too great an influence to purely intellectual forces. A philosopher of the age of Seneca or of Marcus Aurelius might have given of the Christians an account like this: "They are an enthusiastic and superstitious people, chiefly of the uneducated class, whose principal belief is that of a supernatural world into which the soul passes at death, and who, in support of this, allege certain stories of the reappearance of their leader after his death and burial, too incredible and trivial to merit investigation." This is not very unlike what a modern scientific philosopher might say of the Spiritualists. But they have what the scientists have not,—a belief which appeals profoundly to the heart of the average man. They have in its support a mass of striking facts, of which the scientists have notably failed to give an explanation, toward which their general attitude is supercilious and ineffective scorn, and which has won from their own ranks some eminent converts, including Mr. Wallace who shares Mr. Darwin's scientific honors.

Its power would probably receive a death-blow, if any complete and satisfactory explanation were given of its phenomena on other grounds than the theory of influence from another world. But such explanation is as yet wanting. Making all due allowance for trickery, exaggeration in the testimony, and for an element of imposture in some of the facts, there remains a large, varied, and impressive mass of phenomena, quite unexplainable by the known laws of the universe. So long as the mass of scientific men (apparently) disdain to trace them to their true explanation, out of scorn and hostility to the very hypothesis of a future life, and every form of fact alleged in its support, so long we may expect the spirit-

Continued on Eighth Page.

A Scientific Spiritualism.

BY JUDGE E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal:

I have taken occasion from time to time in my communications, and more especially in one quite lately, to give expression to that thought that prevails with me as one of supreme importance—the scientific quality of our Spiritualism. I wish now, and will, with your leave, give further expression in the same line to what I would call corollaries to that which I have said, or rational inferences and practical observations, in view of the premises. In doing so, I approach these most difficult questions, what shall we consider settled as true, how shall we proceed further in our investigations, what questions shall we consider worthy our time and studious research, either for theory, or practice, and what shall be our method of propagandism?

1. I suppose that as to all Spiritualists it need not be suggested that we should endeavor to discover what is the truth, however unwelcome it may be, however much we might desire a better state of things, and to maintain it bravely. (I wonder if I am stating this proposition too broadly when I say *all* Spiritualists!) But what is truth here, what should be regarded as scientific truth at the threshold of the spiritual phenomena and in the vast flood of strange things that come before us, is no doubt more difficult to determine than ever before;—more difficult, especially in this, that so many of the accepted facts of physics and mind give way and are supplemented by something new. While this is so, I am here to ask the question how far and how fast shall we go? I am to ask, kindly, gently and timidly (for I do not assume to know surely), are we not tempted too easily to get beyond the bounds of demonstration and find ourselves giving credence to matters, if not forever unprovable, at least, as yet unproved? Worse than this, are not some of us giving credence even to matters directly against the material world and without any evidence whatever that we ought to respect? For what have we got—what do we hear and what do we have laid before us to read? Essays upon worlds quite a ways off, billions of miles, both spiritual and physical; upon the sun and the planets, both those that still remain and those bursted up and their fragments, meteoric stones, and all with minute description of them and their inhabitants, even to their complexion, the color of the eye and hair, (I am glad that some of them are found to be blondes,) their government, their religion and every thing. Some of these essays are more modest and don't get so far away from earth—but they pay attention to our little planet, some about the origin and history of man, and some about the hollow globe and a world cooped up within the shell, etc., etc. *And so forth*, I say, for there is no end. For if Solomon said in his day when they had only one world to write about and even knew but a mighty little about that any how, that "to the making of books there is no end," how much more should there be no end now, when every scribbler can make a world to suit himself, can "*interview*" all the inhabitants and "*report*" them as he pleases! "*write em up*" in the most grandiloquent style possible!

Now, Mr. Editor, what are we to say in view of all this? It is difficult to know precisely what to say in justice to all; but I have this to confess, that in the abstract I have greatly feared from the first on behalf of Scientific Spiritualism, for the outcome of such efforts. And now I have also to confess, when the concrete, practical result is shown, all this boundless merchandise, so to speak coming from the commerce of many worlds, seen and unseen, duty free, laid upon our shelves, with most high sounding or strange titles, that my fears are more than realized. If this were named poetry, or prose-fiction, or absolute idealism, or matters spiritual only, never pretending to touch our mortal material shores at all, then they might be read for mere pleasure, and not be subject to such criticism as we must now make. On the contrary what do we find here in this merchandise? Don't be alarmed, Mr. Editor, and overwhelmed with fear lest I may enter into large quotations of what they say, a display of their stock in trade, a grand opening; for I have it to confess (I am on the confessional), that I don't read them much—only look over some and overlook much more, and with due respect I will give the reason why.

Many of these writers, these commercial travelers into infinite space and endless worlds, take their start from our material shores, and from among things that are known, and where reason has some sway and common sense some place of action. Jesus said, (and it was one of the very few instances wherein he appealed to logical reasoning) "If I tell you of earthly things and you can't believe me because you know that I don't tell the truth, how can you believe me when I tell you of heavenly things?" (If I have not got this right, word for word, according to the old King James' version, nevertheless it is right according to my new version.) Just so precisely, that is logic what is logic, and I make application of it to our authors, our clairvoyants, our spirit revelators, or whatever they may be, that give us the benefit of a bout or two upon our rocky shores, to show how much they know of things that we know also and therefore how much they are to be trusted as to matters that we don't know.

There is another matter to be thought of, a criterion of the truth of an assertion made, or rather wherein there is a want of a criterion of the truth of an assertion made, which is this. If the author, assertor, mortal or spirit, announces, especially in a most oracular dogmatic way, that for absolute truth as to which it is most evident from the very nature of things, that he can know nothing, what is his statement worth? In a scientific sense, nothing whatever; nor do I see that it is worth any thing in any sense more than a suggestion at least in support of a theory. Such an one, if not an out and out conscious falsifier, is surely one that does not care what he says; so that after this, if he asserts what he possibly may know and we do not, his assertion must fail of moral force. And if still against our better judgment and reason, it were a great deal better for our cause in the face of the scientific world, that the assertion were never made.

A few instances may be given to illustrate my meaning. Take the chapter on "The Hollow Globe," its theory, suggestions, etc. It starts off with the greatest of all conceivable absurdities, that this earth is a shell 30 or 40 miles thick, a more advanced world inside than out, and so runs a tilt against all our material science, a Don Quixote against wind mills, a tilt even against all other spiritual theories of world-making. And all without a fact to support it, but only suggestions how this and that and the other may be found to be true, although seemingly averse to material science now. Oh! what a showing is this that any thing we have is according to *knowledge*!

Another instance I will cite is a late work just published in this city by Dr. Herbert Nason nominally on the "prehistoric races" of the earth, but it treats of world-making at the first; of some great sun, the father of some other suns, and these the fathers of some other suns, so that our sun is the great grandson of the first parent sun, etc., etc., all told in an oracular way, with never a smile and as if it should be taken for true with unquestioning faith. This comes under that other kind of absurdity and seeming untruth, that I have spoken of, all unworthy of credit in that the assertors declare that for truth, about which it is evident, from the nature of things, that they can know nothing, and so they care not what they say. What credence, therefore, can be extended to them when possibly they may know whereof they speak, if that is all the reason they can give for credence, or all that we have?

Another instance I will cite is a discourse lately given in this city through Mrs. Richmond (one of many that I might cite of the same character), on the effect upon our earth of the perihelia and conjunctions of other planets at the present time, by an "Ancient Astrologist." The effect was described as very great in the past and now, and to be greater hereafter. And by an immediate impulse, too, "*although it takes the light thousands of years to come from there here!*" I wonder, Mr. Editor, if I am talking to any over ten years of age that don't know that one or two hours would be a sufficient time for the light to traverse that distance? I do not know; but if I am I will humbly suggest that it would be healthy for them to take a few lessons in basic science, so that they can the better judge of "*super-science*" when it comes (if it ever should) from the upper spheres. "Ancient Astrologist" forsooth! if he knows no more about the impulse of light, the plainest of all, what can we teach, what can we rely upon as to his teaching, as to impulses of other kinds less palpable, if immediate, or more remote, or if they exist at all? A good joke on astrology, but a very just one. Its devotees know so much more of matters that cannot be known, throwing away the gold and pearls and running after chaff and dust!

Another instance is the work entitled "Worlds within Worlds" by Prof. Fahnestock, a most pretentious title without, but far more pretentious within, not only worlds within worlds but without as well; worlds every where, physical and spiritual, all seen, and all the inhabitants thereof captured by Statuvolence, seen by clairvoyance and described by this author's pen. I wonder if this is so, and how glad we ought to be! Oh, and now, I peep around at the threshold, the preface, to see what he may be supposed to know. He furnishes a key—he kindly describes the base of operations, the path of the earth around the sun. He describes how the earth is in perihelion twice a year, the time the equinoxes March and September, and learnedly shows the great effect thereof! Now, Mr. Editor, I learned in my boyhood that the earth was in perihelion in winter, Dec., and once a year only. (A conundrum, if the perihelion of other planets so far away amounts to so much to the earth, according to the last speaker noticed, how much more must the perihelion of the earth amount to itself, and yet we are in perihelion once or twice a year and people don't know when, or how often, nor dream of any effects! a good joke on astrology, and prophets of dire portent!) If our learned *clear-seeing* traveller can stumble so in his ignorance of what common boys know as to the very base of his operations, how can we trust him out of our sight in the spheres, or extend to him any confidence there?

These few instances, Mr. Editor, will suffice as representatives of a great class. I commenced in the west, as it was proper I should. I see I am proceeding east, but I think it imprudent for me to go farther down among "the wise men of the east" that are "worshiping their stars," "in the Pleiades," "in the milky way" and other pleasant star-villages along the celestial rivers of Paradise. For, as I have said, I am not wise in these matters, on the contrary far otherwise. I have confessed that I have not read these books, however shamefaced that must make me appear. But I have been giving my reason why I have not, a stumbling block at the entrance that destroys confidence, or I guess I better say that prevents confidence from being established. All truth is consistent each part with every other part of the great whole; that which is present to our senses here with that which is not present to our senses there. If, therefore these sky-fliers start with false premises, they must pardon us for not following them in the circuit of the spheres. It is no funeral of mine and my advice is not given as a matter of right, but it is free, and it is this, that the safest way for those to do who can't get things right according to the basis of the earth and what we know, is to do their cavorting among the farthest heavens without coming near our mortal shores at all, and so not suffer the chances of stumbling on any of our rocks of science, or trodden paths of reason. I am not sure but some of them are adroit enough to do this, and make it pay, too. Even they would make it pay better if it were not for their inconsistencies, when compared with each other. You know "consistency is a jewel" among us reasoning mortals here, and we reasoning mortals, that believe in universal truths, infer that hence it is the same among the stars. But these star-travellers say, some one thing, and some another. Some describe Jupiter as being a nice home with fine people, the gentlemen intellectual, the ladies good looking and dress in becoming style, etc., etc., while others say that Jupiter is still at a red heat! The consequence of which is that our minds are greatly under a cloud with the burdensome question if they have seen Jupiter at all? And our reason stumbles in this way; if one has seen it the other has not. If either one has, we can't tell which one, and so we have no faith in either for a fact in a scientific sense.

Am I to be asked now by those who do not sympathize with what I have said (and I suppose there may be some) what, are you going to deny our majestic statuvolence, our far-reaching clairvoyance—deny the power of the spirit to traverse the spheres, all these new truths—and just cling to the old land marks of knowledge? No, not precisely so. I admit upon facts proved the existence of spirit, and of a Spirit-world, round about and above us; and that in this proof we have been compelled to yield our faith in some truths that were deemed fixed, and to establish others, and we have seen the development of mental powers along and into new channels, such as clairvoyance. But I think I have seen a disposition to run wild into the admiration and worship of the marvellous at the expense of good reason and common sense, and I have thought best to throw in this check, that those that do not abide by the truth wherever we know it, should not be trusted as to what we don't know. The pyramid of our knowledge must be based upon our earth and be solid and sure. If one would build higher than the earth and far up in the heavens on an untrue foundation, a foundation of sand, himself and fabric will fall, and ruin must come. Science, like charity, should begin at home, building from the centre outwards by knowledge, experience and reason. A fundamental error in things here will precipitate a greater error there. Unless one has the key of the matters of the earth, most sure he cannot be supposed to have the key of the stars in good working order. Any clairvoyance that fails here and becomes bankrupt, cannot be supposed to carry on merchandise in the spheres without any accountability or limit and without a specie basis, and be found solid and responsible at the last, when the pay day comes. Then let us look to the basis now, that there be no spurious coin of false facts, or an entire paper currency without coin, (to carry out the figure with these commercial travellers). The fable of the ass in the lion's skin serves best. The false things, the impossible things that these wonder workers, these seeming lions, start with, while on our shores, these false facts, are the asses' ears, if people will but see them, that must betray and cause us to reflect. Let us not be put so much to shame in the face of the scientific world. Let us say at once, according to our judgment, that some waggish spirit from Diakka land, finding his opportunity in the open door for the influx of new things, hath done this for his own amusement. I make no charge against the honor of the mediums and often it is that their exercises are truly wonderful. Or, perhaps, as the spirit of goodness is abroad, some angel, with healing in his wings to cure the sickness of a gormandizing credulity that becomes a fearful epidemic, gives an overdose, for the greater sickness, for the loathing which shall come upon reaction. I guess it is better not to be sick in this way at the first, and so not suffer by such a cure.

And here I am, Mr. Editor, not through with my Corollary No. 1, and it is more than time to close. I had thought to say Corollary No. 2, and therein consider what fields of inquiry it was best to enter upon, urging the selection of such as would yield fruit, in the sense of knowing something for certain, and condemning the barren wilds where there is nothing but fancy, and where proofs are impossible either one way or the other; and Corollary No. 3, that that which is of a scientific character, the proofs palpable that we have of spirit communion, should be kept in the foreground in our spiritual papers, on the rostrum, every where, with proper explanations to the understanding of the common people, though this may cause the older Spiritualists to take back seats; and herein of the defects of the rostrum in Chicago; and of Corollary No. 4, showing the bearing of this scientific quality of our Spiritualism on the use of the epithet "*Christian*," urging that if it means this, that we are first Spiritualists from what we know, and that after this we adopt Christian ethics and facts so far as they are in accord with our superior knowledge, then it is comparatively harmless; but if it means that we are first Christians and then adopt Spiritualism is so far as it is in accord with Christianity, bringing that which we know into subordination to that which we do not know, then it will produce infinite injury and amount to a surrender of our chief element of power; but I have not time nor space, and so let these remain to prove themselves without further aid from me.

I have been disposed, Mr. Editor, in view of all that I have seen among us and from the philosophy of the matter, too, to question if, while we are in this life, some of us may not be given too much to sky-larking for our good? One thing is true, while we are gazing squarely up to heaven, we are apt to stumble at the inequalities of earth. If we waste our powers to comprehend what there is above, we lose our powers to comprehend what there is below. Having a view of the world to which we are going enough to choose the better way, and knowing as we do that the highest good comes at last from the best employment of each moment as it flies, it may be, it *must* be, that a continual stretch for that which is unreachable, like the boy that hastes to catch the rainbow, cannot bring solid gain.

A true story might be told of Alexander which has a good lesson. The false story is this, that when he had conquered this world he sat down and wept that there were no more worlds to conquer; which represents his ambition as most unreasonable as well as brutal. But the true story is this: When Aristotle, his preceptor, was instructing him how there were other worlds besides this, he replied, "and yet we are not masters of one;" meaning, according to the true philosophy of life, that we should first become masters of what there is in this one world before we extend our ambition to others. (I might say here, if I did not care any more what I said than some others seem to, that I had a communication the other night from Aristotle and Alexander in which they asserted that this was the truth as I have stated it, and that they both regretted greatly, especially Alexander, that he should have been so vilely slandered all through the ages; adding further that he conquered but little of the world in fact, and, most of all, failed to conquer himself; so that, all things considered, he was not much of a conqueror at all, and was not entitled to any such name). It gives me pleasure to rescue his history from such a stain and to place the truth where it shall do some good service to mankind.

Chicago, Illinois.

The Scientific Basis of Spiritualism—as Treated by the Popular Science Monthly.

BY T. W. DAVENPORT.

Among the literary notices in the above named monthly for February, the scientific basis is reviewed in a novel way—in a way altogether unworthy of notice, but for the usual scientific arrogance there shown.

If we are to believe the still of the assumed scientific men, they are a very separate and distinct class of the genus homo, and whether they eat and sleep like other folks, they are far removed from the small and great failings, the queer credulities and noisy non-dignities of the rest of mankind. Yes, the scientific man is silent, searching, and withal candid, so accustomed is he to the companionship of pure truth and exalted discovery, that he is incapable of resorting to the low arts of the ordinary literati. This is the way he sees himself, and as he fancies, others see him, or as he would have others see him. Stripped of his very modest but supercilious self-assertion, we find him very much like common people and properly judged by the same rules of criticism. He gets rid of a troublesome opponent by argument, ridicule, a denial of premises or innuendo, attacking his character or sincerity in the same common way, albeit with a peculiar scientific style free from an unmathematical coarseness.

The reviewer of the aforesaid Monthly does not say that Epes Sargent wrote the Scientific basis of Spiritualism, for the same reason that he wrote the "Life of Henry Clay" and "Arctic Adventures" merely to be employed and make money; that would have been a coarse attack upon the author's sincerity, but he puts the same charge in the following choice and unobjectionable sugar-coated way:

"That he should have dipped into Spiritualism was but natural with his love of diversified literary occupation; and so, a dozen years ago, he printed 'Planchette or the Despair of Science,' and closed his career with the production of the volume now before us."

After awarding to the work "considerable literary merit," he says: "If we may be allowed the paradoxical suggestion, Mr. Sargent goes the 'whole hog' in Spiritualism. He believes it all, sticks at nothing, and slashes right and left at everybody who objects to it. He claims to be on the winning side and says that in the last forty years Spiritualism has gained twenty million adherents. One would think that with this he might 'rest and be thankful,' but it does not satisfy him. It seems that, among these twenty million believers, the scientific men generally are not to be found, and it is this fact which caused Mr. Sargent to write his book. He thinks the twenty million people of all sorts, who need not be further characterized, are right and that the scientific men—the sole class whose business it is to search out the truths of nature—are wrong; and it is his object to show that Spiritualism has just as much a valid scientific foundation as any of the recognized and established branches of science. We shall not undertake to answer his arguments, if such they may be called, but will only observe, as we have repeatedly done before in this connection, that the most fundamental of all distinction is confused throughout the work. The supernatural, or that which by its very term is above and beyond nature, is mixed up and confounded with nature itself, and Spiritualism is declared to be a purely natural fact; yet if this doctrine had twenty times twenty million adherents, science could not accept it, because it takes for its object of investigation the natural as opposed to the supernatural. In so far as alleged Spiritualism involves human phenomena, it is, of course, within the purview of science, and scientific men will be certain to be take these phenomena up in their own way and in their own time. But they must be allowed to mark out their own work and the problem as presented by the twenty million does not come in a shape suitable to be dealt with by rigorous scientific methods. The men of science begin by doubting, and cultivating this state of mind as a virtue; they continue to doubt until evidence extorts acquiescence, while assent even then goes no further than to things regarded as actually proved; the twenty million on the contrary, begin by believing, hold this state of mind to be a virtue, and go on believing without much perplexing themselves over questions of evidence. To them the phrase, the scientific basis of the super-scientific, would involve no contradiction."

According to the foregoing choice bit of scientific criticism the "men of science" must be, indeed, peculiar people, as they "begin by doubting." What kind of a scientific man is it that begins the examination of any subject by doubting? And what kind of doubts? Doubts concerning his own ability to conduct the examination, doubts as to his own freedom from the various sources of bias, doubts as to the fulness of evidence to be acquired; these doubts may not be especially prejudicial, subjectively, to a scientific examination, but what could we think of that state of mind arrayed, through doubts, against any question presented for examination. Does not the writer see that his doubting scientist is only that kind of an inquirer who does not inquire? He is waiting for the "evidence to extort acquiescence," but his doubts deny the evidence. He denies the evidence of his eyes, and his ears, and his whole five senses; he also denies the evidence of his judgment and his intuition, and thus doubting and denying, a quarter of a century has passed, amid the most astounding phenomena, and now we are told that "scientific men will be certain to take these phenomena up in their own way and in their own time." Glad to hear it—hope they will—but somehow we "begin by doubting" that they ever will.

The fact is there is as much difference among scientists as among other folks, and if we may be allowed the term, they are as *one sided* as any of the "twenty million." For instance, one scientist may have a special fitness for botany, another for chemistry, another for zoology, or for astronomy and mathematics, and so on through the range of sciences, exact and inexact, concrete and abstract, but these scientific men, although it is "their business to search out the truths of nature," are not by any means trustworthy guides outside of their specialties.

Agassiz might determine the size and kind of a fish from its scales, but his opinion as to the difference in forces which causes one fish to be a shad and another a salmon, would be as good as that of the Indian who eats them both raw.

No one doubts Prof. Agassiz's great ability and peculiar fitness for seeking truth in certain departments of inquiry, nor is there any of Prof. Carpenter's, Tyndall's, Huxley's and others, and yet their peculiar fitness, or rather their long immersion in the concrete sciences, unfits them for following relations of an incorporeal nature. Probably no one of them would succeed where Herbert Spencer shines, and no one, so well as Spencer, has shown the philosophy of the variations arising from the study of sciences. Laplace was a superb mathematician and astronomer, though a lamentable failure as a statesman and diplomatist. He could not manage the practical problem of government by means of the differential calculus, or he would have excelled all others as a statesman.

There could be no better specimen of hodge podge than the critic's remarks upon the fundamental distinction of the natural and supernatural which he declares to be "confused throughout the work" and they will admit of no rational construction except upon the assumption that the writer is either a beggar of the question or a hypocrite, or both.

The word supernatural is very convenient to these scientists, for it not only serves as a refuge from the assaults of those who claim the existence of something besides gross matter, but also as a cover for their own ignorance, usable in season and out of season.

Now, the scientists do not believe in the existence, the reality, of anything outside of and beyond nature; that is, they do not accept as a fact the supernatural. They hold that it is unproven, and call it superstition. The supernatural as applicable to the past, embodies the unknown, the ignorance of the past, and as knowledge advances, the super-natural domain is occupied by the natural.

From the time when the first man "saw God in the clouds and heard him in the winds" until the present moment, every effort of the human being has been to diminish the sphere of the supernatural and especially is this true of "the sole class whose business it is to search out the truths of nature;" then why, in the name of common sense, does the "sole class" or any representative of it declaim about the "fundamental distinctions being confused," when Mr. Epes Sargent writes a work trying to show that "Spiritualism is a purely natural fact."

Spiritualism is a purely natural fact or it is not a fact at all, albeit it may not submit to pulverization in a mortar, or combine atomically with gross ingredients, or conduct itself generally after the manner of the late scientific imponderable agents, and our scientific friends may as well meet us upon the main issue and quit skulking behind terms that are meaningless, and pretences that only serve to convict them of falsehood. In a literary notice of Prof. Zollner's Transcendental Physics in the March number of the Popular Science Monthly, the editor speaks of the slate writing under Dr. Slade's mediumship as "slate manipulations, etc.," and also of "Poor old senile Dr. Hare, when captured by the Philadelphia Spiritualist several years ago, undertook to prove that the soul is immortal by inventing a wooden spiritoscope for public exhibitions." The most charitable view we can take of such characterizations, is that they are contemptible to the spirit of a true scientist. The very first question decided by Prof. Zollner was that the slates were not manipulated. It was put out of the power of any person to do the slate writing. Neither Prof. Zollner, nor Mr. Slade, nor the prestidigitateur, nor any one present could do it, and this should decide the question for a candid scientific truth seeker.

Sir Isaac Newton laid down as the rule of scientific inquiry that "the hypothesis which best accounted for all the phenomena, is the one to be adopted."

After a thorough and most critical examination under favorable conditions, often repeated with like results, Prof. Zollner came to the firm conclusion as did "Poor old senile, Dr. Hare," that no one but a human spirit could write Greek, Latin, Hebrew, Russian and Sanscrit, between closed slates and in other ways, and do other things impossible for human hands to do; in other words that the spiritual hypothesis is the only one that can come reasonably near accounting for the observed phenomena.

What does our scientific critic say towards explaining or accounting for slate-writing as witnessed by Prof. Zollner and Alfred R. Wallace and as could be witnessed by himself?

Recollect he is one of the "sole class whose business it is to seek out the truths of nature." Can he be dumb? or is it that the problem as presented by the 20,000,000 does not come in a shape suitable to be dealt with by rigorous scientific methods? This reminds me of the Dutchman who, after living six years in Kittitas valley, Washington Territory, came to the conclusion that he did not agree with the climate.

This is the case with our gross materialistic scientists who write criticisms on another, a spiritual class of scientists; "they do not agree with the question!"

Silverton, Oregon, May 20th, 1881.

Women Insulted by the New York Dental College—An Open Letter from Mrs. E. C. Stanton to Senator Conkling.

NEW YORK, June 15, 1881.

HONORED SIR: I have always had an intense admiration for any man who dared to stand alone. To fight valorously and persistently for a principle month after month and year after year, ridiculed and denounced by press and politicians, indicates a lofty self-reliance of character that few men possess.

Now that you have your armor on, and your patriotic steel is trembling in the air, ready to hew down all enemies of republican government, I would call your attention to an article that appeared in *The Sun* June 14th, entitled "Women as Dentists," in which the writer says that an application by a young woman to be admitted to the New York Dental College was peremptorily refused by the Dean.

He said: "I advise all applicants to go to Philadelphia. There are three dental colleges there, and one open to women. Our college is the only one in New York, and we do not want women students." Injustice to this woman is an insult to every other one in the Empire State, whose interests you represent; for, remember, women are counted in the basis of representation.

On what principles of justice and common sense shall one-half the citizens of the great State of New York be told that if they wish to pursue the profession of dentistry they must emigrate to Pennsylvania in order to enjoy collegiate advantages? While the Crown Princess of Germany employs a woman dentist educated in Philadelphia, shall the State Roscoe Conkling has so long and so ably represented be denied the right to send women dentists to the royal families of the Old World? Here, where the property of women is taxed to build and support dental colleges, and dentists live mainly by fitting and filling teeth for them, shall the trustees of the only college in the State presume to say that it never shall be opened to women?

Whether the women of this State shall be protected in their right to pursue what honorable professions they may see fit, is a far more momentous question than whether Mr. Robertson be Collector of the Port, or Messrs. Depew and Jacobs be returned in place of Senators resigned. Hence I call on you to hurl your lance at this monstrous injustice.

The personal insults of President Garfield and Secretary Blaine are trifles compared with this wholesale humiliation of your country-women.

Trusting that my appeal will meet with a ready response in your chivalric nature, and that you will speedily transfer the siege from the Capitol to the Dental College of New York, I remain respectfully yours,

ELIZABETH CADY STANTON.

—*The N. Y. Sun.*

A Missionary Scandal.

There have been missionary scandals before now (we recall the first English mission to the South Sea Islands); but it is a long time since so bad a case has come to light as that at the Blantyre Mission, near the southern end of Lake Nyassa, in Central Africa. The atrocious cruelty with which the missionary in charge of this station of the Established Scotch Church has exercised civil authority, including even capital punishment, is beyond conception. It is from the reports of the investigating committee sent out by the General Assembly of this Church that we obtain the facts. It has not shielded its own agents. The first blame must rest on the Scotch committee in charge of the mission. It was their business to know that it was contrary to an Act of Parliament, and yet they instructed their agents to exercise unlimited civil authority in the territory which they had purchased and where they had their mission and colony. A consular agent, and not a missionary, should have been intrusted with such jurisdiction. Missionaries go to save souls and civilize savages, not to protect property with the lash and the rifle-ball; yet these missionaries and artisans sent out from Scotland were told that they were to try culprits and punish offenders, even with death, if necessary. If other missions in savage countries have similar instructions, we had better know it. But the chief fault belongs to these missionaries themselves, among whom we include not the clergymen at their head alone, but the artisans and traders connected with them. Allowing that it was their business to preserve civil order and punish crimes, their method of doing this was shocking in the extreme. An innocent man was charged with stealing beads. Without trial, he was stripped and flogged most frightfully with new rhinoceros-hide whips. He was put in stocks several days, to make him confess; and then flogged again, till his body and face were horribly cut and swollen. A man convicted of murder was executed by having half a dozen rifle-shots fired at him by natives. Is that the way to preach good tidings? Is this Christianity?—*N. Y. Independent.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

TO JUNIA.

From out the dim, hushed adytum of time
  A white soul walked into living light,
From out the dark crushed age, arose sublime,
In diapasons deep, the perfect chime
  Of love and truth and right.

A wee babe nestled in the mother's breast;
  The folded bud of a perfect flower;
The sunshine of a summer morn at rest
On wooded hill, and silver stream, and crest
  Of mountain, ere its power

Of full rich glory floods the heart of noon;
  A tiny rill in the rocky rift,
That murmurs of the meadows all aswoon
In dreamy languors of the warm-aired June:
  A soul, a hope, a gift.

O womanhood! Thou crowning glory of
  The beautiful! With thy added glow
Of motherhood, an Avatar of love;
A bit of God enform, a precious trove
  We hold and treasure so.

Like thee—O Junia! that stately month whose name
  You wear, and wearing holier make,
Her crimson petals kiss the air aflame,
Or pink and golden swing, a fitting frame
  For sweets the breezes shake.

O crowned too full of flowered perfectness,
  That blossomed out of the happy May,
O crushed too full the purple fruited press,
To keep its treasured wealth of blessedness,
  June would not always stay.

But through the year the fragrance of its bloom
  Makes sweet the air, till the hoary wing
Of winter shakes their snowy shroud atomb,
So Junia, doth thy hallowed life's perfume
  Of love go echoing

Down all our years, a ceaseless symphony
  Of good, till our wayward lives have grown
Attuned to holier harmony by thee,
And like a swelling wave, above the sea
  Wind tossed and thrown,

It sweeps its bosomed serge from rock to rock,
  From wave to wave ever widening on,
Till running through where timelinks interlock,
It widens still, till the electric shock
  Is felt from sun to sun.

Whatever marks a moment in the round
  On which the growth of our life depends—
Whatever moves or sways us with a sound
A thought, a look, a word, a dream, a mound,
  Its influence never ends.

Our souls are starred or marred with wordless things,
  That help to shape other destinies,
As they in turn shape ours; though still there clings,
Through every change, the primal offerings
  Of Nature, shaping these. -[Rubina.

The above, clipped from a Wisconsin paper, is from the pen of the young writer with whom the readers of the JOURNAL have made acquaintance. We look to see the buds of her June unfold in midsummer richness.

Vermont has been one of the most conservative of States, yet now almost one quarter of the superintendents of schools are women.

President Garfield has appointed Miss Gillette a notary public for the district of Columbia. A number of western States set him the example.

The Concord School of Philosophy, which opens the 11th of July, will have among other lecturers, Julia Ward Howe and Edna D. Cheney.

Mrs. Mary A. Livermore, who went abroad in May, has attended the Bristol and International Federation which is working against the Continental and English system of State regulated prostitution. The brave and able Josephine E. Butler is the president.

Jennie Collins of Boffen's Bower, Boston, who was herself a working girl, realizes how great are the needs of friendless, struggling women, even in our own country. She declares the most agonizing conflict falls to the lot of those who are educated, and pass their youth in comfortable homes, but are finally compelled by circumstances to fight the battle of life alone and unaided. She describes one, a gentlewoman of sixty, whose only avocation is that of book canvassing; while there are many whose only resource is the overcrowded one of housekeeper. They who realize the struggles to which the competition of business drives the homeless, will try at least to give each daughter some practical avocation by which she may become self-supporting.

The Home Study Society held its eighth annual meeting in Boston recently, with persons present representing students from Maine to Virginia. Reports showed 174 officers and teachers and 960 students, in thirty-seven States, two Provinces and Bermuda. The favorite study is English literature, 348 taking that course. Mathematical science is taught by five young women who were trained by Prof. Maria Mitchell at Vassar.
A new branch will be opened during this year, comprising studies bearing on paleontology and archæology. A choice collection of engravings and photographs, and a lending library of 1,200 volumes—sent at a low rate through the mail—complete the assistance made by correspondence. In the report mention is made of one student, a farmer's wife, who had charge of a dairy of twenty cows, and the care of four young children. She wrote: "I feel that it is just as necessary to my family that I improve my mind, as that I patch pants and darn stockings. If I allowed my interest in study to wane while I have care of children, it would be buried beyond all hope of resurrection." This lady contributed an admirable paper which was read at the meeting. Application for membership may be made to Miss A. E. Ticknor, 9 Park st., Boston.

Every one will be glad to know that the gentle, refined and lovely wife of the President has safely recovered from her distressing illness. As a specimen of her thoughtful and earnest nature, the following is clipped from a daily paper:
"An extract from a letter written by Mrs. Garfield to her husband ten years ago is quoted by *The Student* of Hiram College, into the hands of whose president it accidentally fell: 'I am glad,' Mrs. Garfield wrote, 'to tell that, out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that the silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: There is no healthy thought without labor, and thought makes the laborer happy. Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself: here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation and make it so by trying to see what perfect bread I can make? It seemed like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before."

The Hartford correspondent of the Springfield *Republican*, tells this story, the moral of which the reader will easily perceive:
"Across the river there lives a woman who has been twice married but is now a widow. She has one child of her first husband and two of her second husband to support. When the latter gentleman died he was in debt by an endorsement for $1 000, and among his assets was a second mortgage on a small farm which it would not pay to take owing to the size of the first mortgage. How the wife managed to work things when thrown on her own resources makes quite a story of feminine New England enterprise. Take, for example, the case of the worthless second mortgage. The owner of the farm had abandoned the property, and the holder of the first mortgage, realizing that some day he would get it, thought it wise to begin early, and so planted a crop on the land in the spring. The plucky widow, however, finding it would take him several months to foreclose, got from the owner a deed of the land. Then she went and ploughed under the first mortgage man's crop and set the fields herself to tobacco. The other party was powerless until the machinery of the law foreclosed his bond, and before that time the widow had cut and removed her tobacco and was just so much in. By pluck and activity, working hard herself, she got along, supported herself and family, and little by little, reduced the face of the $1,000 debt, which was in the form of a mortgage on her farm, and was held by a trustee, and so could not be morally compromised by him. Finally by her own labors she cleared the whole farm of debt and wiped the mortgage all off. To finish the story it may be added that the husband left no will and consequently the farm, now that she has paid for it, does not belong to her but his children, and for all her labor she has no ownership. The law is rather queer in its working sometimes."

The Mutual Reserve and endowment Association of New York City, has incorporated in its system of co-operative life insurance, a department in which women are granted all the privileges and protection afforded by the association. But that is not all. The secretary is Mrs. L. CeCocks, a refined gentlewoman of progressive sympathies and large experience. Andrew's Bazar says, "The division for women in this association is under the superintendency of Mrs. Lydia CeCocks, a lady widely known and respected, having been for many years prominently identified with worthy charitable institutions in this city, and whose successful labors therein have marked her as a woman of rare executive and business ability." Thus the avenues of woman's work and interest are enlarging.

BOOK REVIEWS.

HARPER'S CYCLOPEDIA OF BRITISH AND AMERICAN POETS. Edited by Epes Sargent. New York: Harper & Brothers, publishers, 1881. Price $4.50. For sale at the office of the Religio-Philosophical Journal.

The wide and thorough research, the skilled and impartial selection and arrangement of which this volume gives ample proof, its biographical sketches and notes, and the revision of these pages as they were printed, was the work of years, and closed as the gifted compiler and editor laid on his bed but a few days before his sweetly peaceful transition to the life beyond. Poetic genius, spiritual insight, a life full of literary work and experience, a spotless character and noble aims and ideals, a spirit reverent yet free and hopeful, a wide range of knowledge, fine and correct taste and judgment, conscientious care, untiring industry, and access to the best libraries in Boston and elsewhere, made Epes Sargent preeminently fit for this noble task.

As the publishers state in their brief note of introduction: "It is the crowning work of a life devoted to literature. * * He designed this volume especially for household use; and he could have desired no kindlier remembrance than that association with the innocent pleasure and refining influence it will carry to many a domestic fireside."

Beginning with selections from Geoffrey Chaucer, "the father of English poetry," born about 1328, the best of English and American verse is given, so far as a thousand broad pages can give it, down to and including the living poets of our day. While his impartial care and judgment forbid the favoring of any school of poetry, or of any special views or opinions, his conscientious fearlessness makes him just in the recognition of genius and inspiration wherever found. Emma Tuttle, Lizzie Doten and Mrs. Hester M. Poole (editor of the "Woman and the Household" department of RELIGIO-PHILOSOPHICAL JOURNAL), find fit place with their gifted sisters, Charlotte Bronte and Mrs. Browning; the wondrous verses of Forceythe Willson stand with the familiar stanzas of his friend Henry W. Longfellow. Edward Arnold's "After Death in Arabia" (or "Abdallah's Message from Paradise"); Thomas Pringle's "Afar in the Desert;" Jean Ingelow's "Play uppe 'The Brides of Enderby;'" and other great poems, some familiar, others less so, will uplift and delight the reader. "From grave to gay, from lively to severe," is the range of thought. Brief biographies of the poets, and notes on the occasions that called out some of their productions, add much to the value of this work; and the rich collection of miscellaneous and anonymous verses is a special feature of great interest. As Mr. S. says in his Preface: "There are many minor poets who, by some felicity of subject or treatment, have produced one successful piece. * * Like the boy who shot an arrow through a ring, but would not make a second trial lest he should fail. * * This class, and such anonymous writers as have produced pieces that the world does not allow to become obsolete, are largely represented in this volume."

An alphabetical index of authors and subjects, and an index of first lines, make it easy to find any poem of the thousands in this cyclopedia. Fair type and broad pages, firm paper, solid and tasteful binding, make the book a permanently beautiful one. It should be the ornament, the educator, the refining and ennobling influence in every home. His name is a household word with intelligent Spiritualists; let this choice volume be their household book.

THE ANGEL OF HOREB. A critical review of Biblical Inspiration and Divinity; by M. B. Craven.

This clear criticism packs into twenty close pages a great deal of good matter, of valuable fact and strong argument fairly put. So much in so little is hard to find. Its spirit is fearless yet reverent.

The opening sentence says: "The inspiration of a primitive period is no infallible guide to divinity in our age of culture and philosophy. Ideas in relation to Deity advance." Its closing paragraph is all follows: "When a universal religion of humanity connected with free thought irrespective of creed, supersedes fanaticism, the God of Nature will be installed Supreme Ruler in ascendency over the sophistical interlope of Horeb. Sectarian dogmatism will then retire from the front, and take position as far behind Harmonial Philosophy as Levitical ceremonies now stand in the rear of Christianity."

For sale at RELIGIO-PHILOSOPHICAL JOURNAL office. Price 10 cents.

FIRST ANNUAL EXHIBITION BY THE MILWAUKEE Industrial Exposition Association, Sept. 6th to Oct. 15th, 1881.

A handsome pamphlet gives a plan of a building 400 by 290 feet in size, being built for an exposition of "American Manufactures, Inventions, Arts, Industrial products, and Natural history collections," on the same plan with expositions held here for years. John Plankinton is president with a list of solid and competent men in other offices. All well and all hail to this effort. The West is broad, Milwaukee is a solid and growing city and there is room for such an effort which should stimulate the skill and industry of the people, aid in the developement of our resources and help to a richer life.

ACHSA W. SPRAGUE AND MARY CLARK'S Experiences in the First ten spheres of spirit life, Athaldine Smith, medium. Star Publishing Company, Springfield, Mass.

This neat pamphlet of 40 pages is a statement, through a medium, of the experiences of two women—one widely known and greatly respected—now in the Spirit-world. It is well written and its thought and sentiment are excellent and inspiring. Of its descriptions each must judge. Price 20 cents; for sale at this office.

THE BEACON LIGHT. A collection of Hymns and Tunes for Sunday Schools by J. H. Tenney and E. A. Hoffman; Oliver Ditson & Co., publishers, Boston; Lyon & Healey, Chicago 127 pages: price 30 cents. For sale at the Religio-Philosophical Publishing House.

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Magazines for July just Received.

The Popular Science Monthly. (D. Appleton & Co., New York) Contents: The Races of Mankind, by E. B. Tyler, F. R. S.; European Schools of Forestry, by N. H. Egleston; Production of Sound by Radiant Energy, by Alexander Graham Bell; Physical Education, by Felix L. Oswald, M. D.; The Development of Political Institutions, by Herbert Spencer; On Fruits and Seeds, by Sir John Lubbock, F. R. S.; How to prevent Drowning, by Henry Mac Cormac; Recent Advances in the Law of Intellectual Property, by Benj. Vaughn Abbott; Improvements in Electric Lighting, by W. H. Preece; Degeneration, by Dr. Andrew Wilson; The Phenomena of Death, by Thos. D. Spencer, M. D.; Union of the Telegraph and Postal Service, by A. B. Hunt; Sketch of Dr. Chas. T. Jackson; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Southern Medical Record (R. C. Word, M. D., Atlanta, Ga.) Contents for June: Remarks upon the Treatment of Pneumonia; A Case of Pleuritic Effusion; Facts from the Small-Pox Hospital at Troy, N. Y.; The Constant or Galvanic Current of Electricity in Diseases of the Nervous System; Affections of the Eye caused by Masturbation; Case of Chronic Dysentery Cured by Large Doses of Ipecacuana; Destruction of the Membrana Tympani and Application of the Toynbee Disc; Neuralgia of the Testis; Concentrated Solution of Quinia; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial and Miscellaneous.

St. Nicholas. (Century Co., New York.) Contents: Frontispiece; How Bobby's Velocipede Ran Away; An Introduction; Fourth of July at Tom Elliot's House; Up; A Day Under ground; Bob's Question; The Story of a Bad Bird; "Rock-a-bye, Baby!" Captain Sarah Bates; "A little old woman of Dorking;" Stories of Art and Artists; My Aunt's Squirrels; Decorative; Phaeton Rogers; How to Stock and Keep a Freshwater Aquarium; "Who are You?" Le Marchand de Coco; Saltillo Boys; Fourth of July Night; Molly Mogg and Lucy Lee; In Nature's Wonderland; "Cut Behind!" Dog Lost! Eugenio Mauricio Dengremont; The Major's Big-talk Stories; Little Rob and his Letter-blocks; Fairies; To Make a Net Without a Needle; History of the "Star Spangled Banner;" For very Little Folk; Jack-in-the-Pulpit; The Letter Box; The Riddle-Box.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Four American Queens of Song; Vision Seers; Studies in Comparative Phrenology; Why Phrenology should be classed among the Sciences; The Tongans; The Phrenology of Ralph Waldo Emerson; "Deplores Nincompoops;" A New Departure; Wanted—A Boy; Glimpses at Moderation; Good and Poor Graham Flour; Walking for Exercise; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal; Wisdom and Mirth; Library; Publisher's Department.

Golden Days. (James Elverson, Philadelphia, Pa.) An Illustrated Weekly for boys and girls.

Consumption in its early stages is readily cured by the use of Dr. Pierce's "Golden Medical Discovery," though if the lungs are wasted no medicine will effect a cure. No known remedy possesses such soothing and healing influence over all scrufulous, tuberculous and pulmonary affections as the "Discovery." John Willis, of Elyria, Ohio, writes: "The 'Golden Medical Discovery' does positively cure consumption, as, after trying every other medicine in vain, this succeeded." Mr. Z. T. Phelps, of Cuthbert, Ga., writes: "The 'Golden Medical Discovery' has cured my wife of bronchitis and incipient consumption." Sold by druggists.

The latest scientific version of the old aphorism is given by a writer in the *Quarterly Review*: "Let us eat, drink, and be merry, for to-morrow we shall be carbolic acid, water, and ammonia."

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IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. WITH What a Hundred Spirits, Good and Evil, Say of their Dwelling Places,

BY J. M. PEEBLES, M. D.

Transcendental Physics.

An Account of Experimental Investigations from the Scientific Treatise of JOHANN CARL FRIEDRICH ZOLLNER,

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY,

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Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Spiritualism—An Outside View.

On our first page is an article headed "Spiritualism," by George S. Merriam, from the *Christian Register*, the Boston Unitarian journal. We give it place because it is well to see how we appear to an outside observer and thinker who aims to be fair, and because it shows not only a fair spirit but also the imperfect conceptions and knowledge of a candid observer. It may be, too, that some crudities and imperfections of our own have helped to some of his misconceptions, in which case that will be a stimulus to care and character on our part.

The bitter prejudice and flagrant injustice toward the facts of spirit-presence are slowly wearing away. As these decrease, a better conception of the philosophy of life and the spiritual culture and natural religion toward which those facts point and which they emphasize and verify, will come. No marvel that the prejudice against spirit phenomena breaks away, for they are everywhere penetrating all classes and reaching the homes of poor and rich, of ignorant and educated alike. Private mediumship is spreading with a silent and subtle influence, and many of our best public mediums are invited among people high in social life and leading in Church and State, for confidential circles. A few months since, a medium told us of going to an eastern city for a week, especially to meet some twenty men and women, all leading church members, and all greatly interested in what they witnessed. Such persons cannot forget such experiences. Sitting under the drone of the dull pulpit they will think, and while they muse the sacred spiritual fire will burn. Our books and journals, too, go everywhere, and are eagerly read; our ideas run in the air and are more contagious than any sickening miasma. The dawning of a new morning is over the world, and the growing radiance of spiritual light drives away the mists and fogs, and inspires with new life and hope.

Unitarians have been slow to appreciate Spiritualism. They are kindly and broad in thought, yet fastidious and timid, especially toward whatever is not refined and respectable. For them to be less fastidious and for us to be less crude might be well. Their churches are well sprinkled with Spiritualists, who enjoy their fine social life and who are apt to keep their Spiritualism in the background in a way not creditable. Yet their views are known, they begin to speak out more, and all this is a modifying influence. So it is in other churches. Not long since we were told of an Episcopal lady, cultivated and excellent and of high social position, who said: "Oh, I don't feel bitter against Spiritualism. I don't know much about it, but a good many of my friends enjoy it greatly, and it can't be very bad."

So truth wins and we have only to work on:

"Without haste and without rest."

But we wander from the article by Mr. Merriam. Its opening statements of the decay of old faiths, the opening for Spiritualism and the reasons for its growth, need no comment and are worth reading; especially his statement of "a mass of striking facts, of which the scientists have notably failed to give an explanation."

Then he speaks of "a philosophical difficulty of the gravest character;....the absolutely trivial character of the communications....only the intelligences which are feeble, or at best, second and third rate. ..communicate with us."

That messages of affectionate remembrance and based on memory of household incidents, should be first given, is no wonder but is natural; and in most cases persons investigating go no further and of course get nothing beyond. Let a man only learn the Greek alphabet and his verdict might be that the language was a jumble of odd sounds; but let him persevere in his study and he would be entranced by the majesty of its noble periods. The highest things are reached only by highest aim and persistent effort and finest care, and these spiritual gifts surely are lofty. So long as the cultivated and fastidious Unitarian, the learned scientist and the accomplished scholar pass by on the other side, or pay a little heed to spirit facts as the recreation of an idle hour; so long will the friends of plain men and women come to us from "the other side" and speak in such simple phrase as was their wont on earth, and so comes the blessing to those with hearts open for it, while the others, cumbered with much service to fine society and physical research and pleasant books, fail to get their share.

Let a company of Unitarian truth seekers, select, refined and thoughtful, seek wisely and patiently for these things. Let such give as much time and thought and fine method to them as they do to some things pertaining to their household of faith, and they would find unseen intelligences ready to meet them halfway and to bring them lofty thought with fit eloquence.

The best and noblest messages from the life beyond come in private circles, where conditions are best for highest thought, but of these the public knows little. Take the spiritual literature as it is, and if such men as Mr. Merriam would study it they would find ample proof, in Davis and Tuttle, in Finney, Doten and others, of communications far from "feeble" or "trivial."

The messages for instance given by A. J. Davis as from Victor Wilson in the Spirit-world, in the "The Philosophy of 'Spiritual Intercourse;" or a poem by Lizzie Doten, given as from an unseen and inspiring intelligence, on "The Divine Ideal," from which we quote as follows:

"Gross by birth from his mother Earth,
He needed some outward sign;
So the artisan planned, with a cunning hand,
A *form* of the Great Divine.
And Baal and Allah, and Juggernaut,
And Brahma and Zeus and Pan,
Show how deeply wrought was that one *great* thought,
In the worshiping soul of man.

Then his Deity came in the morning's flame,
In the song of the sun-lit seas,
In the stars at night, in the noontide light,
In the woods and the murmuring breeze.
To the Great Divine, at the idol shrine,
By each and by every name,
Through the fiery death or the prayerful breath
The worship was still the same.

Like a grain in the sod grew the thought of God,
As Nature's slow work appears;
From the Zoophite small to the 'Lord of all,'
Through cycles and terms of years.
But the dark grew bright, and the night grew light,
When the era of truth began,
And the soul was taught, through its primal thought,
Of the life of God in man.

* * * * * * *

Hour by hour, like an opening flower,
Shall truth after truth expand,
The sun may grow pale and the stars may fall,
But the purpose of God shall stand.
Dogmas and creed without kindred deed,
And altar and fane shall fall,
One bond of love, and one home above,
And one faith shall be to all."

Surely in these ideas, uttered in such majestic verse, and fit for high place, there is no trivial feebleness. We are told that Spiritualism is not a religion. Its facts pertain to a spiritual science, of which Huxley and Yeomans have yet to learn the alphabet; the thoughts to which those facts give rise, lead to spiritual philosophy and natural religion, and are to sweep aside, like cobwebs, the flimsy meshes of agnostic and materialistic sophistry.

Mr. Merriam says that "the intercourse with departed friends is devoid of all noble and uplifting quality;" a pitiful assertion unworthy such a man; contradicted by the aspirations of humanity for ages, and best answered by Lizzie Doten, in a verse from her "Guardian Angels:"

"Never till our hearts are dust,
Till our souls shall cease to trust,
Till our love becomes a lie,
And our aspirations die,
Shall we cease with hope to gaze,
On that veil's mysterious haze,
Or the presence to implore
Of the loved ones gone before.
Holy spirit quickening all,
On thy boundless love we call;
Send thy messenger of light,
To unseal our inward sight.
Lift us from our low estate,
Make us truly wise and great,
That our lives, through love, may be
Full of peace and rest in Thee."

Mr. Merriam's criticism in good faith and spirit is welcome, and may help us to remove some imperfections in our views and methods. In turn we frankly and in like good faith, suggest some mistakes of his.

"Tests or no Tests."

A correspondent of the *Voice of Angels* writes under this head:

This presents to us a grand feature of our philosophy, viz., individual rights, individual accountability, individual responsibility, and the state of man's relation to himself, and to the great Supreme, gives him the individual right to try the spirits, and test the truthfulness of what they communicate as evidence of an existence beyond the grave. This fact established is the cornerstone of human faith and hope in immortality and the basis of Spiritualism.

Try the spirits, but do not try them foolishly or wantonly.....The advice given me by a spirit was, "Treat your communicating spirit as you would a friend."

This is sensible. Fair tests, thorough but not captious, help sincerity at both ends of the line.

A Great German Invasion.

Last week this city was held captive by the Germans for several days. They concentrated in great strength here; coming from different quarters with rapidity, and joining their forces with a skill absolutely resistless. All gave way to them; they poured through streets, penetrated by-ways, and filled great houses from garret to basement. The citizens even felt constrained to welcome them by banners and mottoes and green wreaths and flowers, making our main avenues bloom out as though the gala-days had come. This army of occupation did not show any wrathful or bloody spirit; nobody was hurt, no boom of cannon or rattle of musketry rent the air. The surrender was so complete that fighting was needless, and the strange thing was that neither conquerers or conquered wanted to fight, but seemed on the best terms, exuberant even in friendship.

For two days this invading army was massed in and around the Exposition building, and the captive citizens mingled with them as though glad of their presence Everybody was jubilant and expectant, the "captains of fifties and hundreds" filed into the great building with their serried ranks in solid masses, the great commanders ranged the companies and divisions in due order, and when the great army was in place it was indeed a sight to marvel at. One might well have said, as Walter Scott makes the Highland clansman say, as he saw his brave countrymen drawn up in line of battle:

"'Twere worth ten years of peaceful life,
One glance at their array."

The assembled multitude were trembling with emotion, all seemed ready for some great manœuver, the silent army waited the word of command,—it came and then followed, not the vengeful peal of cannon or the rude shock of arms, but a clangor of instruments of music joining to make a great harmony, the sound of voices like the rush of many waters, all mingling in a great chorus, a peal of noble melody, strong majestic and tender by turns, "a concord of sweet sounds" wonderful indeed. When it ceased there rose up no wail of pain or sorrow, but a great burst of enthusiastic cheers.

The invading hosts were the musicians of the North-American Sangerbund, met for this their twenty-second annual Saengerfest.

Their music conquered us all! A higher conquest than any hostile army ever made. They are gone, we are released from captivity, and they carry with them the best wishes of all.

Noble Italians.

In *The Alpha* (Washington, D. C.) is an interesting sketch of a young man born in England, but Italian by residence and adoption, Guiseppe (Joseph) Nathan. His Italian mother is a noble woman, a disciple and friend of Mazzini, and her son shared her devotedness to that remarkable man. He was also enlisted by Mrs. Josephine Butler, of England, in the movement to end the licensing of prostitution, a system full of evil in Europe.

Signora Nathan writes a beautiful letter to *La Donera*, Rome, from which these paragraphs, referring to her son and his wife and to her gifts of money are taken:

"Although the pure and constant love beyond the tomb which he bore to the woman who had realized the ideal of his blessed soul, caused him to desire that his remains should repose in the tomb where she lies buried, his religious, political and social ideal was summed up in the tradition and future of our Italy—his beloved, adopted country. His spirit, which has passed away from us to continuous action in ever ascending spheres, and is perhaps even now in blessed reunion with his immortal Master Mazzini, has bequeathed to us the sacred duty of so watching over the work carried on by him on earth as to prevent its being entirely cut short. The sense of that high duty towards that chosen soul, awakened in me and in his elder brothers the idea of consecrating his modest patrimony to the carrying on of his apostolate, dividing it in the following manner:

'Fifty thousand francs for the diffusion of the teachings of our master, Mazzini, through the medium of the press and of the Mazzinian schools; the interest of 25 000 francs to the Italian Section of the British, Continental, and General Federation for the Abolition of State-regulated Vice, the principal to be reserved for the formation—as soon as that abolition shall be an accomplished fact—of a refuge to be founded in Italy for the re-habilitation of unfortunate women: 5 000 francs to be divided among the infant asylums of Rome, Genoa and Lugano, and 10 000 francs to be distributed in individual charity.

"And I delegate the Signori Antonio Fratti, Giuseppe Castiglione and Ernesto Nathan to be the executors of this testamentary disposition, giving them control over the administration and expenditure of the above-named capital.

"To those dear young men who have determined to carry on the work undertaken by the blessed soul; to those pious and noble women who are laboring in the apostolate of the redemption of our sisters led astray by error or misfortune, I promise my own poor help to my last day, and I believe that He will bless our grief if it inspires us to more earnest and united work.

"SARA NATHAN.

Florence, April 20th, 1881."

Surely there is hope for Italy while her daughters and sons do such deeds, and cherish such sentiments.

The Infallible Bible Going.

The *Christian Union* says: "That which conservatism feared has happened, instead of one New Testament we already have four, with a promise of more. There is the Old Version; the New-Revision; the Harper's edition of the New Revision, in which the suggestions of the American Revisers are appended in foot notes; and now a fourth edition is announced, by Fords, Howard and Hulbert, in which those suggestions are incorporated in the text by Dr. R. D. Hitchcock; and certainly no more competent scholar could be found to do this work. All this is preparatory to, and prophetic of, further versions and revisions. The increased comparative study of the New Testament which the New Revision will stimulate can hardly fail to increase the use of such versions as that of the Bible Union, which, despite a denominational aspect given to it by its substitution of "immerse" for baptize, is a valuable aid to biblical study, and such individual translations as those of Alford, Norton and Conybeare. Dr. Crosby has already in our columns intimated that it would have been easier to prepare a new translation of the New Testament than a new revision of an old translation, and the whispered demand for such a work may very likely call it forth in course of time. It is understood that the first revision of the Revision Committee, which was printed for their use, was much more radical in its suggestions than the final revision, and there is no reason why this should not be given to the public."

Certainly, give us the versions, the more the better. In due time the infallible Bible plenarily and miraculously inspired, *the* word of God, will be gone; and in its place will be a book human yet valuable. The *Christian Union* tells us that not the least of the uses of the Bible will be "teaching the world that all versions and translations and revisions are but means to an understanding of spiritual truth and life, whose substance is unchanging but whose expression is capable of infinite variety of form."

That may be, but the world will also learn that this "spiritual truth and life" is not alone in one book, but in many, in gospels Pagan and Christian, old and new; indeed cannot be walled in by parchments or limited by latitude, longitude or race. The infallible Bible is going. Limiting saving truth to one "holy book" is narrow, partial and selfish—a poor conception of the nature of man and the real word of God The narrow notion must go, these versions help it, departure, verily:

"The thoughts of men are widened
With the process of the suns."

English Religious Oddities.

From London comes *The Pillory*, a new magazine, organ of the Bible Defence Association, "the only publication in the world dealing exclusively with the all-important subject concerning the antagonism between modern cosmogony and the Bible;" "The Judgment day of Nations, by the Scriptural Evidence Society;" "The popularity of error," etc., from "Zetetic" Astronomy, by John Hampden, Esq.," and "The Earth, its creation," etc., by the same writer. These pamphlets run a tilt against science and scientists from Newton to Huxley. *The Pillory* looks for the coming of Christ soon—date not named—and for convulsions in 1881 that have a sort of perihelion look. Mr. Hampden makes out a flat earth, and as for the sun, "It do move" as Bro. Jasper, of Old Virginny, insists. That worthy colored preacher would do well to visit England and find genuine Bible believers there, untainted by the heresies of modern science. These English pietists write with great sincerity, but "with a zeal not according to knowledge," and get up their pamphlets in good shape. In "The popularity of Error" is a map of the world as a true orthodox plane, not an heretical sphere as spurious and infidel science makes it out. In short, in the name of Deity and the holy Bible, these good people are trying to roll the world back about 500 years. It's a big job, friends. Better give it up and take hold to roll it into the light.

Church Taxation in Quebec.—A Sensible Clergyman.

A friend sends us a copy of the *Morning Chronicle*, (Quebec) in which is a sensible letter from Rev. Charles Hamilton, rector of St. Matthew's Episcopal Church, favoring church taxation as just and necessary, and proposing that the people sign a petition to the Legislature to that end. The editor favors the idea and calls attention to it in an able article. He says:

"In another part of our paper to-day, we print a letter from the Rev. Charles Hamilton, rector of St. Matthew's. We believe many will read the letter with more than ordinary interest, because it is suggestive of a movement, which, in time, is bound to take place. It seems unreasonable that the religious and charitable institutions of the city should enjoy immunity from taxation, and at the same time be in receipt of all those benefits of protection which the public at large have to pay for. * * * This is clearly unfair and unreasonable, and we are glad to see clergymen like Mr. Hamilton coming forward and saying such principles are wrong, and asking to be placed on the same footing as the citizens are. * * * * * * * * We know how unpopular a thing it is to ask the religious bodies to pay lawful tribute to the city, whose protection they claim almost as a matter of right, but nevertheless, we think the time has come when we ought to do it. We owe this much to ourselves, and we think if the religious organizations will only look into the matter in an impartial way, they will be disposed to do their share in lightening the people's burdens, in the manner pointed out."

The sense of justice and moral courage of clergyman and editor are worthy of commendation.

Small-Pox—Medical Wisdom.

A conference of the Illinois State Board of Health, and of delegates from the State Boards, met at the Grand Pacific Hotel last week, to consider the small-pox question, especially the introduction of the disease by emigrants. There was a delightful variety of opinions among these learned doctors. Some thought emigration spread the disease, others not. Dr. Howard, of Baltimore, even saying that among over 20,000 emigrants to that port, only three cases were known. The conference want all emigrants to have certificates of vaccination or be subject to quarantine on shipboard—a tedious and unhealthy confinement, and this in the face of the fact, given in a communication read to them from the New York Health Board, that in Europe "vaccination had been less effective than it should have been."

At St. Louis, at the late national meeting of eclectic physicians, a good number of their ablest members opposed all vaccination; these gentlemen at Chicago want it; which is right? Is vaccination or no vaccination infallible medical science? Is the King James or the revised version, the infallible Bible? Our readers will please wait for cooler weather before they try to solve these conundrums, as a severe strain of the brain in the heat of summer is dangerous.

Educate or Perish.

The *New Orleans Picayune* says that the editors of the *Louisiana Journal of Education* are "well informed in regard to education" in that State and publish an "excellent journal." The editors say in their *Journal*:

"We must educate or we perish! should be the watchword of all honest parties. A republic cannot stand on ignorance. As well the eternal pyramids stand on water. Other times have tried the experiment over and over again, and have always failed, and we shall also fail. When it is too late we shall write among the very first causes of our ruin: Ignorance, the mother of crime. It is treason against the government to permit a single capable child to grow up in ignorance."

"There is a great deal of truth and force in the foregoing paragraph from *Barnes' Monthly*, but put whisky in place of ignorance and it would be nearer the truth. The great and prolific mother of crime in all civilized countries is intoxicating drinks. Her offspring are among the learned as well as as the ignorant—in the halls of Congress, in the general and State governments, and State Legislatures, at the bar, and sometimes on the bench. What the Nation needs and the world needs most, next to religious wants, is universal education and universal suppression of distilleries. On these pillars strong and lasting republican governments could be built. This would purify and enlighten the ballot-box."

The New England Spiritualist Camp Meeting Association.

A neat eight page pamphlet, with finely illustrated cover, tells all about the Lake Pleasant Camp Meeting, from July 15th to September 5th. List of speakers, hotel and restaurant prices for board and rooms, railroad fares from points far and near; list of officers, tent prices, etc. J. H. Smith, P. O. box 1452, Springfield, Mass., will send this guide to any one by mail, and when they get it they can find Lake Pleasant unless they are idiots, and no idiot is capable of being a Spiritualist.

Jesuits Expelled from Nicaragua coming to New York.

The *Boston Herald*, of June 26th, has a telegram from Panama telling of a party of seventy-six Jesuit priests in that place, the advance guard of a large party, going to New York. They have been expelled from Nicaragua by an edict of President Zalura, charged with interfering in government affairs and being hostile to free institutions.

Let them be loyal American citizens here and all is well. Let them put their duty and allegiance to Jesuitism above their duty as citizens, as their way has ever been, and trouble comes.

Patience.

We crave patience from contributors. Several articles of some length, and of value and interest, will find space as soon as possible. Among them one from S. B. Brittan and others from Messrs. Goodrich, Tucker, Jackson, Turton, etc.

DR. E. W. STEVENS called last week, on his way to his home in Wisconsin, to spend the summer with his family at Rock Prairie. He has been in San Francisco most of the winter, full of business as a healer; has been absent eight months, and is in excellent health. He met Mr. W. E. Coleman and Wm. Denton, and says that San Francisco has a a full supply of mediums—some wise and some *otherwise*.

GRISCOM'S FAST.—Visitors at his room fail to know which the fasting man is. He can pull more weight on the dynamometer than those who try with him. On Friday last, the 1st, he weighed 160 lbs, and is getting on well, though taxed severely. He thinks a big pitcher of milk will be good to break his fast on, and that he shall take the first square meal, at the end of forty-five or fifty days of water diet, in his own room, out of sight of boors and fools.

"The Perfection of the Unseen.

(Essay by Miss A. Blanche Nichols.)

The Brooklyn *Eagle* (N. Y.) of the 21st of June has a report of the commencement exercises of the Adelphi Academy of that city the evening previous. In their chapel, before a brilliant audience, four chosen pupils gave addresses. Miss Nichols, daughter of our friend S. B. Nichols, gave the essay copied from the *Eagle* report. To her was also awarded the honor of giving the valedictory address, which called forth repeated applause:

A sculptor designed a statue for the summit of a lofty dome, but instead of a finely polished, carefully chiseled form, rough and uneven edges appear, bearing a faint resemblance to the intended shape. And now it is swung to its position on the airy height and lo! distance has softened the sharp lines into bending curves, the rough, jagged edges form a smooth surface, and the rudely fashioned object of an hour ago has been transformed to a creation of wondrous grace and beauty. In history, art, philosophy, religion, it is still the same—the unseen is the perfect. If this abstract idea of perfection, this necessity of striving for something better were not an element in psychology, we should be mere animals in the fields, enveloped in the material and sensual part of life. Campbell's oft quoted lines—

"'Tis distance lends enchantment to the view
And robes the mountains in its azure hue,"

—have passed into a kind of proverb. In literature, fairy tales typify this tendency of the human mind to idealize. Nothing is too wonderful for childhood to believe. The mighty giant, the captive princess and the bewitched knight are his constant playfellows and he is continually striving to catch the elves and fairies in their midnight revels. He would not detract one iota from the famous stride of the seven league boots and verily believes that the beautiful princess slept in the enchanted palace until the prince broke the charm and took her away to fairy land. The youth looks forward to what he will do when he is a man, thinking that then he will have the full fruition of his hopes and dreams. The man knows full well how many a boyish dream has vanished, but yet he still works on, feeling that perhaps the day will come when the impelling unseen force within shall work out its desires.

The philosophy of the East considers the visible the delusive and regards the ideal as the only reality. The academic or ideal school of Greek philosophy has many illustrious advocates, from the immortal Plato down to the transcendental school of to-day. We reason from our imperfect selves as a starting point to the perfect above and beyond us, the infinite, the absolute, which can neither be increased nor diminished, which is immutable and incomprehensible. We cannot remember when the idea of Deity first occurred to us, but it seems as if it had always existed in our minds. This vague idea Plato held was a dim recollection of the soul, which it brought with it after a brief stay in some previous state of existence. Thus, as individuals feel the power of the unseen so do nations recognize its influence and show it by their monuments of art and literature. The Greeks, with their poetic nature, peopled the glens and rivers with gods and goddesses, and deified the winds and other forces of nature. Their imagination was more vivid, and their love of the beautiful greater than any other nation of modern or ancient times. The graceful impersonations of Juno, Venus and Apollo surpass anything that any other race of people has accomplished. Sculptors like Phidias and Polycletus took the human outlines as a foundation, but aided by their lofty ideals and inspired with religious fervor for the unseen deities, fashioned such perfect statues that generation after generation continue to admire and copy them.....Finally, if death thus appears to round and perfect the human character, so too, does it exemplify the highest belief in the perfection of the unseen, the belief in immortality. This doctrine has eluded the understanding, endeavoring to penetrate the mysteries of the soul.........But it is the high office of the soul to subordinate the atheistic intellect to the position of servant, to walk by faith alone, until, perchance, at the grim gates of death, it sees the radiance that streams from within, and feels what reason could not show. Ideals elevate and ennoble, and though we may never reach what we have built up within us, the very attempt helps us, as all striving strengthens. We have followed our ideal, the unattainable, the flying perfect, like children seeking for the pot of gold at the foot of the rainbow. Still it lures us on, and yet keeps as far distant as when we first began the chase, until at last we even despair of gaining it except in the boundless space of eternity.

A Priestless Sect.

The New York *Herald* tells of a sect in Saratov, a Russian province, inhabiting whole villages, growing fast and having lately had over 1,000 additions from the orthodox churches. The local preachers could not cope with their arguments and a noted missionary, Cyrillus, lately had a discussion with one of their leading men named Sikoff. After some opening debate, Sikoff gave fifty-eight written questions on religious topics to the orthodox champion, who was to answer them the next day. That day came as did several more, when it was found he had gone. For a sect or class to be "priestless" is a good start. The Quakers have no priest and have done a great deal of good. Preachers or speakers there may be, and not priests claiming sacredness and authority. Speakers, men and women to teach and inspire, the church of the future will need—priests to lord it over conscience and put on airs of arrogant assumption have had their day. It is fading, and no to-morrow's dawn will renew it.

A Bloated Body
does not always belong to an inebriate. Kidney troubles will cause bloat, but Warner's Safe Kidney and Liver Cure has never failed to remove it.

"*An Open Letter to His Majesty, the Devil,*" is the title of a pamphlet written by an Illinois man, who cannot wait for death to place him in communication with the party addressed.

Dr. Pierce's Compound Extract of Smart-Weed is a sovereign remedy for all bowel affections. By druggists.

As we go to press, Tuesday, July 5th, James A. Garfield, President of the United States is alive, after the fearful deed of assassination by a bad and insane man vindictive from fancied personal wrong. There is hope for the President's recovery, and the wish that he may be saved comes from all over the land like a great prayer. His calmness and readiness to meet whatever may come, and the sweet courage, the beautiful yet sublime self possession and tender affection of his wife and mother, fill all with loving reverence for this family. Even the young sons act as becomes children of such parents.

There will be a pic-nic of the Chicago Spiritualists near the Desplaines River next Thursday.

Mrs. Ophelia Samuels has so far recovered from her illness at Detroit, as to reach this city and go to Sheboygan Falls to meet an engagement to lecture.

Mrs. Sarah F. Nourse, of Moline, Ill.—a good medium in private with her friends, a florist with a fine garden well known, and a woman who wins esteem and respect—called at this office a day or two since.

J. M. Peebles, M. D., whose lectures on his "Travels in Foreign Countries," have attracted wide-spread attention, gave us a call last week. He was on his way to fill professional engagements in Minnesota.

Northern Iowa and Southern Minnesota Association of Spiritualists.

The Spiritualists of Howard County and vicinity met June 22d, pursuant to a call, and formed an Association named as above.

IRA ELDRIDGE, Sec'y.

Cresco, Iowa, June 26th, 1881.

The Doctors Outdone.

SHARON, WIS., Dec. 11, 1880.

DAY KINNEY PAD CO.: Gentlemen—My mother, an old lady of sixty-two years, was given up with what doctors called Bright's disease. We sent for a Pad. She is now gaining strength and improving every way.

MRS R. L. STORM.

Michael Mahoney, a Chicago saloonist was fined $50 last week and imprisoned twenty days for selling liquor to drunkards.

Horseford's Acid Phosphate
AFTER SMOKING OR CHEWING.

Rinse the mouth with about a wineglassful of water into which five or six drops of Horseford's Acid Phosphate have been put, after smoking or chewing; it will purify and sweeten your breath.

Business Notices.

DR. PRICES' odors are as natural as flowers freshly gathered. Try his Floral Riches: it is a Cologne water of delightful fragrance.

CANVASSERS make from $25 to $50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price $1.00 per box. See advertisement.

DR. PRICE'S Special Flavoring Extracts are not made up from chemical poisons, but natural flavors, grateful to the most cultivated palate.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

DR. PRICES' Cream Baking Powder is the only kind made by a physician, with special reference to its healthfulness. Alum has no place in it.

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Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesday Aug. 3rd, Alfred Denton Cridge; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baltimore. [illegible]

[illegible] J. H. SMITH, Clerk.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourses every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4420 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St. (near Broadway) every Sunday at half past ten A. M. and half past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

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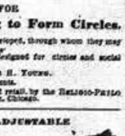
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If It Were True

If it were really true that you were living—
 You whom my soul has always loved the best—
Could you not come to me once more, forgiving,
 And lay your head again upon my breast!

If I had known how sadly I should grieve you—
 If I had only known it was the last—
 There's nothing in the world had made me leave you;
 And now, dear heart, the tender dream is past.

Can you not see how I have missed you, dearest;
 How I regret I ever gave you pain;
How even then I held you first and nearest?
 O love, if you could only come again!

I would be kinder to you; I was fretful;
 Life had so much that was too hard to bear;
I did not understand how—self forgetful—
 Your life had lightened every pain or care.

We grow too sure of those who never give us
 A single anxious thought—they are our own;
I did not dream that death would dare to rob me
 Until I found my priceless treasure gone.

And now, beside your grave I watch the sunset,
 As we so oft have watched the changing skies;
I wonder if this tender purple violet
 Has drawn its dreamy beauty from your eyes.

This golden rod is like your flowing tresses,
 This lily like your innocent pure breast;
This wild rose, blushing to the wind's caresses,
 May owe its bloom to lips my own have pressed.

I hate these vampire flowers that grow above you;
 I can not bear to think that you are there;
I feel that you are passing—while I love you—
 To other forms of life, however fair.

Yet, were it really true that you were living,
 Your own pure life no mocking change has known,
Would you not come, sweet consolation giving,
 For grief and doubt that have so bitter grown?

You must see clearly from the hight where sorrow
 And pain and death have lifted your white soul;
Can you not give some promise of the morrow
 If you have found this life is not the whole?

Can you not come to me, and stoop and kiss me,
 Say you forgive the thoughtless words I said
(They haunt me now) and that you love and miss me,
 And O, my darling! that you are not dead?

—*Abby Kinne.*

Heredity.

To the Editor of the Religio-Philosophical Journal:

As a physician I wish to say that there is no more important question demanding the consideration of our class, than this one of heredity. I am glad that the Boston Moral Education Society has taken this subject up and established the Institute of Heredity. I hope they will go down deep into this question, and agitate until there is a law established to the end that incompatible marriages shall not take place, and diseased and criminal persons not be allowed to reproduce themselves. If we can make laws to punish crime, why cannot we make them in a way to lessen the number of criminals? We are continually lopping off the branches but never going to the root of this terrible Upas tree.

Some people are very tender upon this matter, and say we must not interfere, and the ministers say we must leave it all in the hands of God. Now, I say if God does have any control in this matter, I would ask him to make dumb the lips of all persons who speak the words that are to unite two in a life of hopeless misery. Can there be anything but misery to parents of diseased children? Better to shut up two persons away from the world and each other, than that they should entail upon others their miserable minds and bodies. I have heard such children curse their parents. Was not this a fitting judgment upon them? We must learn that ignorance and carelessness is a sin.

I am surprised that so little is heard upon these subjects from the thousands of pulpits in our land. Would to God that the senseless talk about the revision of the Bible and theology would give place to a common sense discussion upon all things relating to health. I would invite our ministers to visit our charitable hospitals, and ask them to see the fruits of passion and disease, and this not all outside of the marriage relation, but very much of it inside of the so-called sacred bonds. Let them look upon these sickening ghastly pictures until they shall haunt them into a sense of their duty. If, as the minister tells us, we are the temples of the living God, how can he dwell in such corruption? Do we not blaspheme him when we say this? But, perhaps, it is not to be expected that our ministers should attend to this work. We must give them over to their idols, and let them persist in their blindness; we will call upon the reformers, the humanitarians; those that are not contented to simply whitewash and cover over mental and moral obliquities, but have an earnest and sincere desire to make the world rise to a higher position, to produce only the elements of peace and harmony; to begin all life aright; to make it impossible for penitentiaries and prisons to exist. In order to make a beginning for these things, we must legislate against all producers of intemperance and crime; seek out those who are promoting in any way these evils; condemn a system of government that makes crime possible by legalizing the sale of liquor or licenses prostitution, or will take revenue from such sources. Let our cry of reform not be merely a sentiment, but a declaration backed and enforced by law. We punish the lesser criminals and let the larger go free; in other words we produce all the conditions by which thieves and murderers are made, and then punish them for being such. Let all true students of the laws of heredity, have ample means at their hands to investigate the science of a true physical life, and all the money expended in that direction will be so much saved from that which is now spent in punishing and supporting institutions for criminals and paupers, and instead of the hopeless misery now existing, we shall have a state of peace and harmony.

SARA E. SOMERBY, M. D.

The Stature of Different Races of Men.

In comparing races as to their stature, we concern ourselves not with the tallest or shortest men of each tribe, but with the ordinary or average-sized men who may be taken as fair representatives of their whole tribe. The difference of general stature is well shown where a tall and a short people come together in a district. Thus, in Australia the average English colonist of five feet eight inches looks clear over the heads of the five feet four inch Chinese laborers. Still more in Sweden does the Swede of five feet seven inches tower over the stunted Lapps, whose average measure is not much over five feet. Among the tallest of mankind are the Patagonians, who seemed a race of giants to the Europeans who first watched them striding along their cliffs draped in their skin cloaks; it was even declared that the heads of Magellan's men hardly reached the waist of the first Patagonian they met. Modern travelers find, on measuring them, that they really often reach six feet four inches, their mean height being about five feet eleven inches—three or four inches taller than average Englishmen. The shortest of mankind are the Bushmen and related tribes in South Africa, with an average height not far exceeding four feet six inches. A fair contrast between the tallest and shortest races of mankind may be seen in Fig. 1, where a Patagonian is drawn side by side with a Bushman, whose head only reaches to his breast. Thus, the tallest race of men is less than one-fourth higher than the shortest, a fact which seems surprising to those not used to measurements. In general, the stature of the women of any race may be taken as about one sixteenth less than that of the men. Thus, in England a man of five feet eight inches and a woman of five feet four inches look an ordinary well-matched couple. —E. B. TYLOR, *in Popular Science Monthly for July.*

About Andrew Jackson Davis.

BY S. D. HAY.

To the Editor of the Religio-Philosophical Journal:

I have noticed in the JOURNAL of the 23rd inst., a communication from William Emmette Coleman, charging James M. Peebles in his last published work with classing Andrew Jackson Davis with certain materialists and atheists therein named. If Dr. Peebles has done this, it was a greivous error and one committed in the face of a thousand evidences which prove it to be such as they stand recorded in nearly every one of Mr. Davis's twenty nine published works. I find more than a dozen such instances as the following, of the recognition of the Deity: "Principles are the life of laws, ideas are the life of principles and God is the life of ideas." "As Spiritualists are searchers for eternal life, we should become acquainted with both the right and the left hands of nature. Let us contemplate nature in man, and nature in women; nature in God, and therefore God in nature. God commences with the right and thence works leftward, round and round, and circles over and over throughout infinitude. Nature commences with the left and thence works rightward, and reaches the ultimate center, and unites with the soul and mind in the fountain of all supreme excellence and glory." In several of Davis's works, the reader may remember the frequency with which he speaks of ideas, laws, forces and principles, as the representatives of the Divine Mind. In the little work entitled, "A Stellar Key to the Summer Land," are some original and beautiful illustrations of the doctrine. In one of the volumes of the "Great Harmonia," (The Seer I think) are more than a hundred pages donated to a chapter headed, "Concerning the Deity," in which is much original, curious and instructive lore, describing the seven different modes in which God governs the world. Near the close of the chapter is a recapitulation and summing up of the qualities and attributes of the Divine Mind, which I thought, when I read it more than twenty years ago, and which I still regard as the grandest, most beautiful and most eloquent outburst of characterization and generalization that can be found anywhere in the range of our affluent spiritual literature.

With such facts before him, and innumerable others of like character, that abound throughout Davis's voluminous works, it is passing strange how Dr. Peebles should have fallen into this error. For my part, I will not condemn him unheard. In times past, I have been the recipient of more kindness and attention at his hands than I can ever repay. The rational and charitable explanation of the matter may probably be found in the fact that Dr. Peebles has been too busy lecturing, sailing around the world, and writing books himself, to read those of A. J. Davis with the practical and analytical care requisite to a proper appreciation of them. In this neglect he but followed the examples of a great majority of Spiritualists, including thousands of the educated and intelligent who utterly ignore Mr. Davis and refuse to read his works.

If this statement should be deemed unjust or untrue, I present the following facts to sustain it: The intelligent Spiritualist who is at all acquainted with our literature will remember that the number of Spiritualists in the United States has been variously estimated as ranging from eleven millions to two millions—this last estimate being that which the RELIGIO-PHILOSOPHICAL JOURNAL made not many months since. Now, of these two millions of Spiritualists, would it not be a very modest estimate which would claim one hundred thousand of them as readers of our best spiritual literature amongst which the writings of A. J. Davis are unquestionably classed? Are there as many as five thousand readers of such literature to be found in our ranks? Let a further consideration of some facts answer this question.

Some four or five years ago it was intimated through the spiritual papers, (by whom I know not, or exactly how, I do not remember,) that A. J. Davis was financially embarrassed and in need of help. Within a few weeks contributions were made for his relief amounting to several thousand dollars, and this by a number of persons less than one hundred, thus exhibiting the high appreciation of the few and the shameful neglect of the many. Mr. Davis's works may be supposed to have been at the time in all the spiritual book stores, and especially his own in the city of New York, and purchases amounting to one half of the sum above mentioned would, had they been made, have proved amply sufficient for his small family with their simple and inexpensive habits.

Mr. Davis has somewhere remarked that there is no dearth of human sympathy where the proper appeal is made. Suppose, however, that the needed sympathy is that which comes from proper appreciation, and suppose from lack of spiritual growth and development there can be no such appreciation; in such case there is nothing to appeal to, and reformers like Mr. Davis "must," in the language of Shylock, "bear it with a patient shrug, for sufferance is the badge of all their tribe."

In the brief sketch of Mr. Davis's life, which we find in Appleton's Great American Encyclopedia, the writer of the same observes that of much of his teachings, there are no means of their verification. The objection if true is applicable to the half that is published. All that clairvoyants ever saw must depend for evidence upon the veracity of the seer, and all that was ever taught in the shadowy realm of metaphysics and Spiritualism, is addressed to the judgment, the intuitions and spiritual discernment; these wanting the clearest teachings became but empty meaningless words. The admirers of Mr. Davis should rejoice to reflect that from the day "Nature's Divine Revelations" was published, to the present time, he has been the pioneer in the great movement of modern Spiritualism, and the great body of writers and lecturers, able and efficient as are most of them, have mainly but followed in his wake, with divergencies too few, and discrepancies too small, to impugn the general tenor and integrity of his teachings.

I had long felt a desire to learn what some of the high born minds of the higher spheres thought of the teachings of Mr. Davis, and some eighteen months ago, I had my curiosity gratified on that head as follows: Being at a spiritual circle in which a recently developed young writing medium was evidently under a high control, I asked their opinion of Mr. Davis. The minutes of that circle which were made by a friend, are before me, and I extract literally from them. "Question by S. D. Hay in regard to A. J. Davis." Ans. "Great beyond the conception of many is the gift." Here the spirit control ceased for a moment and then continued as follows: "We were interrupted in our circle by the arrival of spirit friends. Ask your question again." This being done, the reply was as follows: "The person you speak of is but a man, yet he is gifted far above other men of this or past times, in being blessed with the power to look into the Spirit-workings, and divine the truth. Mortals never have and never will agree on any subject. Hence error among beliefs. Now in the true way of light, there are many who accept the word and teachings of this medium with a *great* deal of speculation. We spirits do not like to render a statement of our conceptions of the person mentioned."

I had intended to say much more, but I find my article growing lengthy, and conclude by saying that we Spiritualists should be proud of A. J. Davis, because he is in the highest sense of the terms, *of* us, and *with* us, and *for* us; and in view of the fact that he has never read books, he must be regarded as the living marvel of the age, and the most extraordinary man that has ever expressed himself on our planet. Humanity, too, should be proud of him, for under the laws of progression and spiritual development, he is a promise and a prophecy of what others will become one of those very fine days in the beautiful hereafter.

Woodbury, Ky.

While it was true of Mr. Davis, at the time most of his books were written, that he had "never read books," it is perhaps not true to-day. He never taught or advised people to remain in mental or spiritual idleness and wait inertly to be moved upon by some power outside of themselves, but always urged self-culture and self-development, pointing out the disadvantages and imperfections of what is called education, to help open the way for a better education, a development of interior, or spiritual faculties as well as external knowledge and logic. His own situation and some wise spirit-guides or helpers led him to cultivate clairvoyance and seership,—so sadly and blindly neglected by most—and hence his remarkable attainment, eminent yet not infallible.

Pulpit Spiritualism.

Rev. J. P. Newman, Methodist, formerly of Metropolitan Church, Washington, D. C., where President Grant used to attend with his wife, preached in Lafayette Avenue Church, (Presbyterian, Brooklyn, L. I.) Sunday, June 19th. Speaking of the Spirit-world he said:—

Swedenborg was visited by his departed friends, and Wesley confirmed the fact. Adam Clark entertained the opinion that departed spirits returned to earth. Hannah Moore, when dying, extended her arms to embrace some one, and calling the name of a departed sister she exclaimed "Joy!" and expired. Such experiences are not uncommon in this our day. Strong presumptive arguments may be deduced from the immateriality of mind and the oneness of personal consciousness, but the appearance of the departed is unanswerable argument. If we implicitly believe the Bible record there should not be left a shadow of doubt. According to that record five persons returned to earth, three of whom had entered the Spirit-world through the portals of the grave, one was translated and returned and was "caught up into the third heaven." The first who returned to earth was Samuel, the prophet, and what information did he give of the Spirit-world? That the sainted souls are at rest there; that they have a knowledge of what is taking place on earth, and that they know the future.

What did Moses and Elijah say? That they were, in their personal identity consciousness and knowledge, as previous to their departure; that they not only knew what was taking place on earth, but had a deep interest therein. From Peter, James and John we learn that there is another life, that there are mansions of delight; that the inhabitants never die, and that the angels will escort us thither. And we have heard from that spirit land through one who was born here, went there, returned to us and remained on earth from 44 A. D. till June, 64 A. D., a period of twenty years. This great event occurred six years after his conversion and five years after the Lord's ascension. And what does he say? That the soul and body are separable, that the soul is conscious in this state of separation, and that the body could live under the power of organic life in the absence of the soul. It is contrary to reason, to all our ideas of the character of God, to the undying love of our nature, to suppose for one moment that those who have left our earth have either ceased to live or are disinterested in our earthly welfare. The highest conception of heaven by some persons is to loaf around the throne and play on a golden harp. Rather let me believe that the departed ones are still the heroes of earth and time, aiding us to fight the tremendous battle of life.

Swedenborg–Spiritualism.

In early numbers of *Light* we published a short series of articles entitled "Six Months with the Spirits—By a Swedenborgian." The writer had been inquiring; had found a medium in his own family circle; had received a number of communications which satisfied him of the identity of the spirits by whom they purported to be given; but had arrived at the conclusion that while the spirits so communicating were certainly not angels, they were as certainly not devils. The editor of *Morning Light*, an ably conducted Swedenborgian weekly journal, reviews the articles of our correspondent, and evinces an evident regret that so intelligent a brother should so far have fallen from the true faith as to believe that communicating spirits are not devils! He is quite in accord with him; they are not angels, but that they are not devils, "we cannot," he says, "so thoroughly agree with him." Considering what is so very manifest throughout the "review"—that the editor knows little or nothing of the subject from personal experience, and that he is moved by prejudice more than by reason, we are not surprised that he would rather give us credit for converse with devils than with angels.

But we will let the reviewer speak for himself—"Our position on the matter," he says, is this. We do not deny the *possibility* of intercourse between the inhabitants of this world and the inhabitants of the Spirit-world. Indeed, in a general sense, such intercourse is being constantly carried on. Good and evil spirits are ever around us, influencing our affections and thoughts; but they are not permitted to know with whom they are in contact, nor reveal themselves by name to us, lest they should violate our freedom." They are "not permitted to know with whom they are in contact, nor reveal themselves by name!" How does the reviewer know this? To make this assertion is to assume the very point at issue. Where is his proof? If he appeals to Swedenborg, let him say so, and we will quote Swedenborg against himself. Meanwhile we deny the truth of the reviewer's assumption, and call in evidence the testimony of old and experienced Spiritualists. Let him read carefully and candidly M. A. Oxon's "Spirit Identity," and he will learn that either Swedenborg is wrong or that he has drawn false deductions from his master.—*Light, London.*

Away with Drugs.

Your ideal family physician is an angel of mercy. He comes, smiles at you, encourages you, talks about you, tells you that you will soon be well, and, if he gives you no powerful drugs, soon brings you to your feet by arousing your courage and stimulating your powers of resistance to disease. But there are some physicians who never learn by experience. They dose their patients with morphine and calomel and quinine for every disease under the sun, and, even when it is demonstrated that the morphine or calomel is creating a disturbance worse than the original disease, still continue the morphine or calomel. These drugs have killed more people than they have ever cured. They have indeed each one of them brought a new disease in this world. Even quinine, it can be proved, is feeding our insane asylums with victims, for the use of this drug is terribly on the increase, and its effect on the brain, when taken in large doses, is simply destructive. It is time for the patients themselves to rebel against the wholesale prescription of these poisons. The use of mercury in its various forms has fallen off because of public protest, and the same fate will befall the other drugs if the same row is made over them.—*The Alliance.*

A Good Word.

The Jewish *Messenger* suggests a new academy to teach the graces:—

There is more religion in courtesy than in churlishness. It seems strange that such superior ideas of purity, gentleness, and chivalric devotion could have existed in the Middle Ages, which are popularly associated with barbarism. Yet the cosmopolitan of the coming age will regard as a far greater mystery how, in an age like our own, so boastful of its civilization, the manners of the great mass could be so boorish. It is a hot scrimmage, this life of ours. Most of us talk with our fists, and write with our ears and feet. There is need of a new academy, which shall teach the graces once more. If it is the crowded city, with its noise and rivalries, which makes us simply feverish, struggling, panting animals, is it so very difficult to preserve country quietness within one's own heart, a calm, unruffled atmosphere of repose and strength? Why go to the country in summer only, when, if you will, you can always have the green fields and crystal brooks close to your satisfied soul.

H. Frausham writes from Cresco, Iowa: Keep the ball rolling; root out all fraud; and let us have none but reliable mediums. We are growing some out here. Often men come to me to inquire about Spiritualism. I cannot do very much in phenomena, to help, but give me the sick, and then I am in my own sphere of action. The spirits still continue to run the bath room, and my band is continually increasing. Long life to all good and true mediums; death to all frauds, and grand success to the old JOURNAL.

Elihu Morgan writes: We like the JOURNAL very much and would not think of getting along without it.

Transcendentalism.

Some forty years ago, in Massachusetts, what is called "the Transcendental School" sprang into new life, with Emerson as its great teacher, Theodore Parker as its religious expounder, Carlyle as its reviewer, George Ripley (later of the New York *Tribune*, as an able and literary writer and reviewer of books) as its scholarly devotee, and a host of earnest and inspired men and women in its brilliant ranks. Its central idea was that the soul transcends the senses, that the inner life is first and highest. It was a great step in thought, opening the way for the spiritual philosophy which complements and rounds out transcendentalism by giving both intuition and experiment, the soul and the senses, due place, the first highest, but each needed by the other. In the *Free Religious Index*, F. May Holland gives a sketch of the literature of transcendentalism, which our readers will enjoy:

And then, this philosophy can show a brilliant array of histories and biographies, like Carlyle's *French Revolution*, *Cromwell*, and *Frederick II.*; Lecky's *Rationalism*, *European Morals*, and *Eighteenth Century*; Parker's *Historic Americans*; Johnson's *India* and *China*; Clarke's *Ten Great Religions*; Mrs. Child's *Progress of Religious Ideas* and *Isaac T. Hopper*; Weiss's *Theodore Parker*; Sanborn's *John Brown*; W. H. Channing's *Margaret Fuller* and *Dr. Channing*, etc. Among these authors, the first place, of course, belongs to Carlyle, who has leavened all our literature for fifty years. Next in importance is Lecky, whose histories are a rich mine of information about the last nineteen centuries, telling us how paganism and its philosophies fell before Christianity; how persecution, asceticism, and belief in witchcraft flourished until checked by the growth of free-thought; and how mental progress has been resisted by the Church, but favored by all artistic, industrial, and political activity. So clear are his views of the past that it is a pity to see his visions of the future obscured by his prejudices against the system of morality which Mill and Spencer have made the ruling one.

And the originality and energy of the Transcendentalists are further shown in their contributions to literary and artistic criticism; for instance, those of Matthew Arnold, Ruskin, Greg, Weiss, Higginson, Lowell, Lessing, and especially Carlyle, to whom we owe the introduction of readers in England and America to the great German poets and novelists who powerfully aided the development of our own literature. * * * *

First, there is the strict conservatism of Hegel himself and many professors in our colleges, of the Boston Monday Lectureship, and the Concord School of Philosophy.

Then, there is a liberal Christianity of Beecher, Swing, and others of the most popular of our nominally orthodox preachers, of the German Rationalists, of many of the English Broad Churchmen, and of such Unitarians as Channing, Martineau, Clarke, and Hedge. The latter's *Reason in Religion* and *Ways of the Spirit* are among the most scholarly and liberal of the productions of this school.

A more free development of Transcendentalism is pure theism, such as we find inspiring all Emerson's writings, from his *Nature*, published in 1836, to his *Preacher*, published in 1880. The most systematic exposition of this view is Theodore Parker's *Discourse of Religion*, one chapter of which—that entitled "The Natural-Religious View, or Spiritualism"—has a curious interest from the fact that it has been used as an indorsement by the Spiritualists, in spite of its having been published in 1842, long before the name was ever employed thus. This chapter, like all the rest of the book, is remarkable for the vigor with which religion is freed from all that is unscientific and unhealthy, as well as from all that is formal and dogmatic. The most eloquent portion is the account of Jesus, which rises at times into touching pathos. Many of Parker's sermons, especially those on *Theism, Atheism, and the Popular Theology*, are remarkable, not only for the severity with which he denounces the errors of Orthodoxy, but for the earnestness with which he pleads for rational faith in God, conscience, and immortality. His prayers must always hold a place beside the *Imitation of Christ* by Thomas a Kempis, and the *Psalms* of David. The writer most like him, however, is Frances Power Cobbe, who in her *Broken Lights* and *Religious Duty*, as well as in many of her essays, show how the most tender and spiritual form of piety may also be the most independent and philanthropic. She has proved that those who have faith in personal Deity and immortality need lose n thing of the beauty and power which decked the creeds that are passing away. There are many other valuable statements of this view, for instance, Weiss's *American Religion* and *Immortal Life*, Bartol's *Radical Problems*, *Rising Faith*, and *Principles and Portraits*, Johnson's *Worship of Jesus*, and Newman's *Phases of Faith*. And Thoreau, though he has written no book like these, deserves a place among radical authors in view of many spirit passages, especially in the Sunday chapter of the *Week on the Concord and Merrimack Rivers* where he tells us that "there is more religion in men's science than there is science in their religion."

Meeting of Spiritualists at Dundee, Michigan.

To the Editor of the Religio-Philosophical Journal:

On Sunday, June 26th, the Spiritualists held their annual meetings at the house of Mr. Chatman at Dundee, commencing at 11 o'clock. Mr. Ormsbey arose and said that it was a source of great pleasure to meet so many Spiritualists from such a distance, and more so to meet spirits from the other side, whereupon Mrs. Palmer, of Deerfield, passed under influence and gave us an excellent lecture. Mr. Isaac Walker, of Toledo, Ohio, brother to Thos. Walker that traveled with Dr. Peebles, followed her until noon. All partook of a good dinner provided by the Spiritualists from a distance, and there were about twelve baskets full left. Before the afternoon meeting we gathered in the parlor, a gentleman present gave us organ music, and we had dancing and singing. Mrs. Palmer and a lady over 70, gave some remarkable tests, under influence. Mr. Isaac Walker opened the meeting in the afternoon, and lectured on a subject chosen by the audience, "The duty of the hour," followed by Mrs. Palmer, who is a good speaker. Last of all, but not the least, Mrs. Gordon, of Toledo, gave us a good trance lecture. Mrs. Gordon is a remarkably good test medium and should be kept busy. Mr. Walker is only 21 years of age, and a young man of great promise; we advise the Spiritualists to keep him in the field; he will visit any place, his expenses being paid.

We are expecting another meeting on the 4th of Sept., at the house of Mr. Ball, nearer Ieslie Station, Mich. If it should be anything like the one we had on Sunday, it will pay all well to attend.

L. LEWIS.

Samaria, Mich.

Carlyle—Immortality.

In Dr. Bartol's beautiful discourse concerning George Eliot and Carlyle, there seemed to be a doubt suggested of Carlyle's belief in the immortality of individual consciousness, though it was not affirmed. I was once permitted to copy a paragraph from a letter Carlyle wrote, several years after his wife's death, to a husband mourning the loss of a wife not less remarkable and remarkably beloved than Carlyle's. As this settles the doubt, I will give it. It interested me by throwing light upon his own intense sorrow and its consolation:

"Your letter of Saturday last touched me to the very heart. Not for many years have I had any word addressed to me which stirs up so many deep and tender feelings. Alas! I know too well what depths of suffering you are struggling with; how dark and solitary is all the universe to you, suddenly eclipsed in this manner; and how vain is all human sympathy, how impossible all human help! Courage, courage, nevertheless. Time and pious patience do bring relief by slow degrees. Oblivion can never come, should never come; but the piercing vehemence of these feelings will at length subside into composure, and only a voice of love—infinitely mournful, yet infinitely beautiful—be the requiem of those we have lost *for this world*. Immortality itself, with all its infinitudes and splendors, if there were to be no meeting again, would be worth nothing or even less to me."—*E. P. P., Christian Register.*

Strange Epitaphs.

Fashion changes in everything, even in epitaphs. There used to be a hymn very popular at funerals which had a line inviting men to come and view the ground where they must shortly lie, but this kind of melancholy poetry has given place to another, equally touching, perhaps, but more appropriate, as it pictures the joys of eternity instead of the gloom of the grave, and assures the mourning friends that the parting is but for a day.

Daniel O'Connell used to say that a fair interpretation of the Latin injunction, *De mortuis nil nisi bonum*, was, "when a d—d rascal dies praise him;" but that did not seem to be the idea of some of the ancient fathers who dabbled in epitaphs in England. The Rev. John Chest got the following from some doubting Thomas:

 Beneath this spot lies buried
 One Chest within another;
 The outer chest was all that's good:
 Who says so of the other?

And Owen Moore got a harsher one in this:

 Owen Moore is gone away,
 Owin' more than he could pay.

Epitaphs so awkward in their construction as to be amusing are common. One in Wexam church-yard must have been written by an Irishman, for it declares that

 Here lies five babies and children dear,
 Three at Owestry and two here.

Another states that

 Here lies the remains of
 Thomas Milsolm, who died in
 Philadelphia, March, 1753;
 Had he lived he would have
 Been buried here.

The following is evidently English:

Here lies father and mother and sister and I;
We all died within the space of one short year;
We be all buried at Wimble, except I;
And I be buried here.

Dryden is reported to have written the following for his wife's tombstone. Fortunately she lived to see a better one upon his own:

 Here lies my wife: here let her lie;
 She's now at rest and so am I.

Mr. Shute immortalized his wife in this thrilling stanza:

 Here lies, cut down like unripe fruit,
 The wife of Deacon Amos Shute;
 She died of drinking to much coffee,
 Anny Dominy eighteen forty.

The following was probably the work of some indignant relation cut off without a shilling:

 At rest beneath this church-yard stone
 Lies stingy Jemmy Wyatt;
 He died one morning just at ten,
 And saved a dinner by it.

Three lines on a stone in St. Michael's church-yard, Crooked Lane, may fitly close this chapter on grave-yard literature:

 Here lies, wrapped in clay,
 The body of William Wray,
 I have nothing more to say.

—*Inter Ocean.*

Notes and Extracts.

Spiritualism reveals to us the immortal world.

Many valuable lives have been wrecked by not starting right.

Where is the verge of the universe? Who would undertake the roll-call of its orbs?

Wm. J. Cottle writes: The JOURNAL I believe has done and is doing a good work for our glorious cause.

Man is a duality; he has a material body, and he has a spiritual body; he must needs labor for spiritual food.

Dogmatic religion has laid the foundation of much that is evil and detrimental to the growth and progress of mankind.

If the Bible character given to God, and endorsed by the clergy and churches is correct, then his goodness becomes a debatable question.

Men are largely what they make themselves, and the world is just what it is through the efforts and combined influences of its inhabitants.

Mrs. E. Nicol writes: I am well pleased with the RELIGIO-PHILOSOPHICAL JOURNAL. It is all the spiritual company I have except the spirits themselves.

In regard to Spiritualism, a subject embracing so much that is comparatively new, it must needs be weighed and analyzed before the world will accept it in place of what they now have.

If there is anything that should be regarded sacred, it is self-hood. A man never becomes a vagrant until he has lost his self-respect, and cares not what may be the opinion of others.

It is not the object nor purpose of the spiritual philosophy to create dissatisfaction regarding the material existence; it teaches most clearly that, being spirits now, you can be only spirits after the change.

J. M. Norris writes: I want the JOURNAL as long as you combat falsehood as you have done ever since I have been a subscriber. I like the way in which you deal with impostors. Go on, for truth will stand and error fall.

A nation or country, where there is not freedom of thought, speech and press, can not become prosperous, nor wealthy; children who are not trained to make the best use of all the faculties they possess, never become progressive men.

How to make the best of life, is one of the most important subjects that can occupy the minds of men; it is a subject that should be presented to the young as soon as there is intelligence enough to understand that they have a part to play in life's drama.

From time immemorial spiritual communications have been recorded, but never in a single instance do we find it even implied that spirits are happy hereafter unless they have led noble lives here; virtue is always shown to be inseparable from bliss and vice from misery.

All known changes in the planetary orbits have been found to be bound in a law of periodicity which is apparently invariable. So beyond the solar system—law still; nothing but law; law everywhere on ten thousand blazing thrones; largely the same laws that prevail in our own system.

Spirits do not, as a general rule, control media against the will of individuals. There must be a yielding to the spirit. The exceptions to this rule are cases of obsession, and times when some important matter should be communicated, and cannot be withheld without manifest injury to either spirit or mortal.

Imagination is itself a spiritual faculty; it is a mirror, or lake, in which all surrounding objects are shadowed forth; we may imagine the world is flat, while it is really a sphere, but we cannot form any opinion of a world that has no existence. A cotton sheet has frightened a nervous invalid, who fancied it was a ghost; but calico is something, not simply a phantom; and even a phantom or *ignis fatuus*, is something—it is mist, or vapor. You may, perchance, many of you, have seen gnarled and knotted boughs of trees weirdly reflected in some sullen stream, some dark windy night; how frightful they looked, distorted by the fitful light and troubled water; how hideous they seemed in the clear morning; how beautiful, by comparison with what they seemed the night before. A picture may be transferred to glass upside down, and how grotesque it seems: even so may confused images be imprinted on or reflected in an unhealthy brain or diseased body, and appear terrible and absurd; they appear so because they are not harmoniously transmitted. As we learn to obey nature's wise and beneficent laws; as our bodies are freed from disease, and our minds from distressing care; as we learn to wish well to all men, and by honest work during the day merit the sleep of the just every night, the mystery of sleep will exist for us no longer. Our spirits will be free as air to hold communion with our loved ones at night; and even now the vision of the mother warning her boy of impending danger, is not a delusion. The holy dream which makes the burden of life less grievous is not a chimera, for around you all unceasing watch the angels, and when things of earth claim not your whole attention, their power to reveal themselves is stronger.—*W. J. Colville.*

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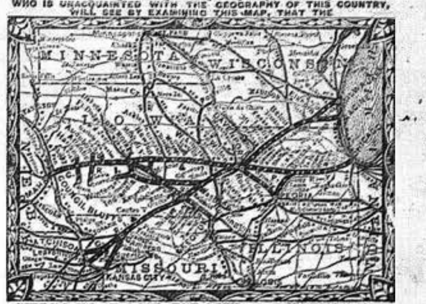
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—ITS—

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Continued from First Page.

ualistic belief to have a foothold, and not among the ignorant only.

Spiritualism, however, is met even now by a philosophical difficulty of the gravest character, and one which is likely to remain fatal to it in the majority of thoughtful minds; that is, the absolutely trivial character of the professed communications from another sphere. Mr. Wallace tries to make of the triviality of most of the communications an argument and a warning. "We see," he says, "that the fools and babblers here remain fools and babblers there. Beware then of folly and babbling!" But as to why *only* the intelligences which are feeble, or at best second and third rate, should communicate with us, he offers no explanation.

I cannot think altogether lightly or scornfully of a belief which has brought comfort to many hearts, and to some doubtless has been a means of moral quickening. Nor have I any means of judging to what extent it has worked harmfully,—possibly to no greater extent than most forms of popular faith. In some of its adherents it breeds an unhealthy distraction from the proper business of this present life. It sometimes causes deep and even dangerous disturbance of the mind and the nervous system. In other cases it may serve as a sort of raft upon which crowd some of the passengers from the ship of the old creed that is slowly sinking,—a poor, unseaworthy concern, liable to go down at any moment, yet for a time sustaining many who may perchance be taken off by a rescuing vessel, or may even reach the shore on their frail craft. But I think truth requires this comment,—that, in the true sense of words, Spiritualism is not a religion at all. It is simply the assertion and alleged evidence of two facts,—the continued existence of the human soul after death and its articulate communication from that state with souls on earth. Neither of these facts, as Spiritualism asserts and exemplifies them, has in itself any moral bearing, any spiritual impulse. A noble nature may out of these materials extract nutriment, but they just as readily lend themselves to baser use. Even that phase of the belief which most strongly appeals to the heart, the intercourse with departed friends, is devoid of all noble and uplifting quality.—*Christian Register.*

Reminiscences of William Fishbough.

To the Editor of the Religio-Philosophical Journal:

Thirty-six years ago it was the good fortune of the writer to become acquainted with the Rev. Wm. Fishbough, then presiding minister of the 1st Universalist Society of the city of New Haven, Conn. At this time Mr. A. J. Davis, then known as the Poughkeepsie Seer, under the supervision of Mr. William Livingston, as magnetizer, visited the town of Bridgeport, Conn., where his marvelous medical examinations and wonderful cures, aroused from their novel character a wide spread public attention, and from their inexplicable nature, were regarded by many as well nigh miraculous. His reputation as a gifted being spread through whole neighborhoods until it reached the adjacent towns, and finally the city of New Haven.

Through an apparently accidental chain of circumstances (though in reality by an intelligent occult power), Mr. Fishbough was drawn in the society of the seer, and upon receiving certain intimations from him, of personal nature, and after mature deliberation, he decided to withdraw from his charge and engage in the work of a New Dispensation as foreshadowed by the prophetic seer. In this decision he evinced a strength of character rarely to be met with. A minister of the gospel, thoroughly trained in his cherished doctrine, resigning his pastorate, if not his faith, to enter upon an untried work, he therein proved his invincible love for truth and humanity.

At this juncture the Rev. Samuel B. Brittan, pastor of the First Universalist Society of Bridgeport, and Dr. Silas S. Lyon, a practicing physician there, were also designated to be actors in future movements that were projected through the somnambulic seer. These appointed individuals followed the directions as outlined by the clairvoyant, whereupon the important work, intitled "Nature's Divine Revelations," was dictated by Mr. Davis, with Dr. Lyon as his magnetizer.

Mr. Fishbough as scribe, engaged in his laborious duties with a fidelity corresponding to the character of the work. His whole heart and life were in the new mission, while his abounding goodness and vast intelligence made him a centre to be admired and loved. Considerable time having elapsed in preliminary arrangements, and they being still under advisement as to the necessary presence of witnesses, precisely at midnight on the 28th of November, 1845, the intelligence through Mr. Davis decided "that the time for commencing the new revelation must be deferred no longer, and that it would be begun then and there," and the work was commenced. (The writer being present as a witness.)

In an "upper chamber" of a modest house on Spring St., N. Y., a few individuals were congregated in the "dead of night" to receive a revelation from an other world! The occasion was characterized by an impressive solemnity, while the slow, distinct, and measured utterances of the seer caused sensations that cannot be described.

The work proceeded with little interruption, attracting men and women of enlarged views who felt the importance of the project and who watched its progress with a profound interest. Others attended occasionally with a suspicious curiosity. Among the former were Prof. Geo. Bush, an ardent friend of Mr. Davis, and Mrs. Katharine Dodge who subsequently proved to be not only an enthusiastic lover of truth, but an indispensable agent in placing the new philosophy before the reading public.

The manuscript having been completed, and by the arduous labors of Mr. Fishbough made ready for the press, a cloud hereupon overshadowed the hopes of these reformers. How to transpose the mss. into a printed book without having the necessary funds, was a question of a perplexing character. At this crisis a noble woman appeared upon the scene, who, not unlike Isabella who gave her jewels to aid in opening up a new world, furnished the requisite means to open a new world of ideas by insuring the publication of the Divine Revelations. This lady was Mrs. Katharine Dodge who in time became the wife of Mr. Davis. She afterward furnished the material aid to establish the first journal devoted to expounding and promulgating the New Philosophy.

At this time a number of enlightened minds were attracted in the interest of the new publication, and it may not be uninteresting to the workers in the field of progress of to-day, to know that prominent among them were William Fishbough, A. J. Davis, J. K. Ingals, T. L. Harris, Messrs. Fernald and Baker, Mrs. Baker, Fannie Green and others, together with last, though far from being least, our indefatigable veteran, Professor Brittan who as managing editor by his suavity of manner and as a popular writer, brought a large measure of success to the new undertaking. This band of pioneers in spiritual knowledge were sometimes likened to the apostles of olden time. An incident of trifling moment here occurred, viz., to find a suitable title for the new journal? Bro. Brittan suggested, "THE SUN OF RIGHTEOUSNESS." This peculiar inscription may be accounted for, partly from the fact that Bro. Brittan had not entirely freed himself from the sentimentalism of old theology. This title being regarded as somewhat premature (the effulgent rays of this new sun having only gilded the horizon) the learned Bro. Fishbough in place of it propounded with no little gravity, "*The Univercœlum.*" And so it was labeled, but not without some misgivings as to its adaptability to the novice of that early time.

I am proud to say, however, that the contents and general literary character of the first journal devoted to the Harmonial Philosophy, would compare favorably with our two able spiritualistic papers of to-day.

It must be confessed that among the brilliant intellects of this coterie, a slight tinge of superstition might have been discerned. One of the apostolic brethren failing to become vicegerent of the Omnipotent, like a brilliant meteor shooting through the sky, glided out of the ranks to put in practice his peculiar ideas. Others connected with the movement, seemed to be impressed with the idea that the hidden power would bring to bear a greater measure of material aid than was realized in the external application to the development of this new philosophy.

The *Univercœlum*, however, with the able pen of a Fishbough and the supervision and business tact of a Brittan, together with the talented corps of writers, performed a noble work that will ever be perpetuated, and all honor is due to the little band of pioneers, among whom William Fishbough stood conspicuous.

At this period, and resulting directly from the fact that several Universalist clergymen had espoused the new cause, an edict was issued by their association, partaking very much of the nature of a Papal Bull, virtually excommunicating the brethren who had exercised the right to examine and interpret truths which were not hedged within the sacred precincts of the church.

The Rev. Mr. Williamson with rather a ludicrous zeal exclaimed from his pulpit, "Brethren if these things be true, we will no longer have a Heavenly Father to love!—NOTHING BUT A GREAT POSITIVE MIND!!"

Rev. Bro. Ambler became somewhat interested (he being a good medium) but upon prayerful meditation decided to remain with his fold. The Rev. Dr. Chapin also felt more attraction in a gorgeous temple surrounded by the elite of a metropolis than to become a poorly paid advocate of an exalted philosophy. Prof. Taylor Lewis of the New York University, afforded Bro. Fishbough much amusement by his superior logical conclusions, a familiar one being "Our faith is strongly allied to firmness, and therefore we cannot entertain any new ideas affecting it."

Mr. Fishbough continued his literary work through the media of books and public journals, until in the divine order of nature he passed into a more spiritual and exalted existence.

HENRY J. HORN.

Saratoga Springs, N. Y., June, 1881.

Greenfield, Mass.—Dr. Beals and Rev. A. G. Loomis.

The Greenfield *Gazette* comes to us with a two column article by Rev. A. G. Loomis on an expose of Spiritualism by a "Professor" Cooke, in which juggling, clairvoyance and mind reading and ventriloquism "do it all," just as completely as the toe-joint theory of certain learned M. D.'s, with "regular" diplomas, did twenty-five years ago in Buffalo. It seems this self-styled Professor had a small audience, the clergyman failed to get money to pay him for a second expose, and so probably Spiritualism still lives in the beautiful old town of Greenfield. This will encourage the thousands of Lake Pleasant campers, who will be near by that place. Dr. Joseph Beals, President of Lake Pleasant Camp Meeting, still lives also, it appears, and answers Rev. Mr. Loomis in the *Gazette*. From his answer we extract some valuable facts:

"Another marked case of clairvoyance or clear seeing can be found in II. Kings, 6: 17, "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Job says, 4: 15, "Then a spirit passed before my face; the hair of my flesh stood up." I will only cite one case in the New Testament: Rev. 22: 8–9, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book: worship God."

These are all marked cases of clairvoyance in olden times. What about the same gift in our own day? I could record hundreds of cases just as marked. I have had my father, mother, brother and sisters described to me by clairvoyants who were entire strangers to me as accurately as I could have described them myself. They have told me that they saw them standing by my side as distinctly as they saw me, and frequently have given me their names. I have also had many of those who have passed on from this town described to me accurately and their names given by clairvoyants who were entire strangers to both parties, and without my writing anything and when I was not thinking, even, of the parties described. An intimate friend of mine, a Captain in the Union army during the late rebellion, has told me many times that often while walking on the streets or sitting in his own home or the homes of others or in places of business he feels the presence of spirits, and looking up, sees them as plainly as he does those in the mortal and converses with them. Twice within a few years I have become slightly clairvoyant so that I saw faces distinctly and recognized them.

In regard to the slate writing: it does not prove because a man by trickery can show a slate with writing on it, which he has written himself, that there is no genuine spirit writing upon slates or paper, any more than because a man shows a counterfeit trade dollar, that there are no genuine trade dollars; or because a minister of the gospel is a knave and a fraud, that all ministers are frauds; or because one who professes to be a medium is a cheat, that all mediums are cheats. I took two slates in my office, washed them clean, made some holes through the frames on each side, put a small bit of pencil between them, then screwed them tight together, took them down to the American House, where Watkins, a famous slate writing medium, was stopping. We sat down to a table in broad daylight. He took hold of the slates by one end while I held on to the other. Very soon we heard the writing. When the sound ceased I took the slates and with a jack-knife turned back the screws and found these words written upon one of the slates, "Joseph Beals, H. H. Beals, and Mrs. A. W. Slade. We are all here,"—my father, my brother and a lady who was while in earth life a lecturer upon the spiritual philosophy, with whom I was acquainted. In August, 1877, T. T. Timayenis, a modern Greek by birth, a teacher of the Greek language in the Collegiate Institute in Springfield, told me while at the camp meeting that year, that he "obtained from Watkins, in original Romaic character, the name of his grandfather and three lines of Greek words correctly spelled and with accents and breathings correctly placed." He also stated that "his grandfather's name was very peculiar and almost unpronounceable by English lips." The slate was in full view all the time, and Watkins merely touched one corner of it with his finger. Watkins himself cannot write or read a word in any language but the English, and hardly that correctly. Mr. Loomis says "Spirits never manifest themselves in an empty cabinet." I beg to differ with him and will cite only one case. The late E. V. Wilson, one of our prominent lecturers, and a man in whom I had great confidence told me that in 1874 he had a sitting with Dr. Henry Slade in New York City. He examined the room carefully then locked the door and put the key in his pocket, no one there but himself and Dr. Slade. They hung a piece of black cloth across one part of the room, sat down a few feet in front of it, he taking hold of both of Dr. Slade's hands. Soon his attention was called to a spirit light which moved around the room and then passed behind this cloth. There was in this cloth a hole, cut on three sides, hanging from the top. Soon this was rolled up and the face of his father appeared. Soon the curtain dropped and his father stepped out in front of it and conversed with him awhile, then vanished out of sight; did not go behind the curtain, but dematerialized in full view. I could give many cases where two spirit forms have come out from behind the curtain, one of them holding back the curtain so that all the circle could see the medium and the two spirit forms at the same time, and this, too, when the mediums had gone to private houses to hold the circles. He says, "And yet we can not but have true respect and sympathy for many Spiritualists, at least in the earlier stages of their Spiritualism." Well, the true Spiritualist feels the same sympathy and kindness towards those who are still in the bonds of old Orthodoxy. They sincerely wish they each knew as much about Spiritualism as the intelligent Spiritualist does."

Polygamy in Utah.

At the late meeting, in Chicago, of the American Home Missionary Society, Hon. D. C. Haskell, member of Congress from Kansas, gave an address on polygamy from which we extract as follows:

Polygamy was not one of the original doctrines of Mormonism. It was revealed to Smith at Nauvoo, in 1843. It is charged that Smith and others practiced it prior to that time, and that the revelation came at a very convenient season and avoided somewhat of scandal. The "Book of Mormon" condemns it. This is one of the changes wrought by special revelation. "The Doctrine and Covenants," in an edition by John Taylor, published in 1845, two years after the revelations to Smith, under the head of marriage, contains this declaration:

Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.

The charge that these people indulged in degrading practices, which were sanctioned by a pretended revelation from God, and then deliberately published and maintained to the outside world bare-faced falsehoods, in denial, seems well sustained from their own records.

CANNON'S POSITION.

Delegate Cannon, of Utah, wishes us to accept the declarations of this book as indicating the faith and practice of the people. He says the book is "esteemed the word of God." Why practice, then, what the "word of God" denounces, especially since the law of the land brands the practice a crime? A law-abiding people, are they? Why not obey this law against polygamy?

In common with other advocates of polygamy and apologists for their system, Mr. Cannon asserts that there is little or no prostitution in Utah, and that for many years the crime of adultery was unknown among the Mormons. This fact they say is due to polygamy, and these crimes in Christian communities are charged as natural resultants of monogamy. This claim of exceeding purity is not well founded. During the days of "the reformation," in 1856 and 1857, it is asserted, on good authority, that Brigham Young took occasion to call upon all those who had been guilty of certain base crimes to rise and stand upon their feet, and to receive absolution if a pledge of purity for the future was given. So many rose that day that to have executed them all under the law would have ruined the church.

MORTALITY AMONG CHILDREN.

The mortality among children at Salt Lake City is also remarkable, considering the general salubrity of the climate. New Orleans is the only city in the United States that reports so great a death rate.

Mother and daughter are often wives of the same man. The jealousies between the wives, make inevitable discords. The children breath a vitiated air; there is no privacy—no oneness of sentiment—no home. If rich, the wives live separately from each other. If poor, they are herded together in one or two rooms.

THE STRENGTH OF MORMONISM.

Polygamous Mormonism was never stronger than now. There is no growing evil that more loudly demands the careful and conscientious attention of statesmen.

The elements of evil and of danger can be naturally marshaled into groups. One having relation most directly to the State the other affecting more specially morality and Christian civilization. In guarding against the first, we can legitimately appeal to Congress and the National Executive. For averting the second, we must rely upon the same great moral forces that have Christianized the world. In both directions speedy and decisive action should be had. Convention resolutions, however good, will not remove the thorn from the side of wounded society.

As early as 1853 this remarkable organization had in Great Britain alone 30 000 communicants, eight highpriests, 40 quorums of seventies, 2 500 elders, 1,800 priests, 1 400 teachers and 800 deacons, all engaged in the work of proselyting for the church, and preparing them for emigration to the Zion in Utah. Several hundred of their high priests are now abroad proselyting. Their books are in all languages, their missionaries are in nearly all lands where they are not prohibited by law from preaching.

THE REASON WHY

It has been asked why the dissatisfied ones do not break away from their bonds. Why did not the negro emancipate himself? A world has been created for them to live in; an atmosphere made for them to breathe; children have been born to them; a hope of heaven inspired in them, by way of Mormonism; a fear of what the world will say of them has been taught. Within is all they have. Without they know not what is in store for them and they cling to their delusive system in hopes that by and by, they know not when, nor how, a way of escape will be opened to them.

AID FROM WASHINGTON.

In invoking the aid of Congress and the Executive, it will be well to ask for one thing at a time. Polygamy, the central figure of Mormonism, is the chief abomination. The Supreme Court has indicated a needful remedy at the hands of Congress. Ask for it, and whatever else is needed to enable the officers of Utah to detect, convict and punish polygygamy.

The Perihelion Prophecy—No Smash Up.

To the Editor of the Religio-Philosophical Journal:

I was never so disappointed as on Sunday night (the 19th of June). After waiting patiently all day, nothing happened! Well, what did I expect to happen? I expected the perihelion bust up; the grand cataclysm, prophesied of through the mediums, by the oldest astrologers. All day I expected the crash. The sun rose clear, but it did not look right to me. It had been pulled into the north. What by?—Why, the baleful planets. Did you not know that Jupiter, Saturn and Mars were all hitched up tandem, and pulling in a bee-line on the sun? No? Well they are, and have been, and Sunday was the day Neptune was hitched on ahead of those others, and Venus and Mercury put in their work by hanging on to the rear. What made it worse just then was a patent medicine comet which came sailing in, with fire in its eye, and a tail like a war-horse. It was about as bad a mixture of "influences" as was ever exerted, and the day, to me, seemed endless. When night came, I knew every minute brought nearer the inevitable. The stars came out as usual, and it was sad to think that so soon they would be blotted out forever, and the universe be smashed into kindling wood and burned up. Suddenly one of the stars fell, rapidly sailing through the sky, and blazing up it disappeared. Then I knew she'd come! We're goners, I yelled frantically.

My wife Betsy heard me shouting, and came out on the porch.

"What is the matter?" she calmly asked; and so calmly it made me mad just to think that she could be so peaceable at such a time.

"Matter?" I shrieked, "haven't you heard? Don't you know the first star has started, and they are all coming?"

"Are you crazy?" she asked. "What is going to pull down the stars?"

"O! my God," I gasped, "what ignorance! Don't you know that all the planets, yes, every blasted one of them are harnessed tandem, and to-night they are making a dead pull on the sun and earth, and will pull 'em out of their sockets, and then the patent kidney pad comet is going to play billy goat all around and butt the end of the earth into the sun, and we shall all be blown to jim-crack!"

It was not pleasant to hear Betsy laugh. She is not what I call a Spiritualist. She says she is one, but that that is no reason for her being a fool. While she accepts the fact of spirit-communion, she is always questioning, and won't believe everything that is told her by the spirits. Her laugh said this, and a great deal more, and I was nettled.

"Wouldn't it hurt us to be smashed by that kidney comet? Let it drop on us and it would flatten us thinner than paper, and I'll be hanged if I don't believe our spirits would have a tight squeak to get out. I wish we had died before this. Oh! gracious, there's another star fallin."

Again that irritating laugh, and Betsy cried out, "That was a lantern bug!"

"Lantern bug!" I retorted, "It was a falling star; they'll all come down in an hour! I guess I can tell a lantern bug from a star yet."

"Well the air is full of them now, and you can soon convince yourself when you have been silly long enough, you can come in."

After she had gone in I found sure enough the lantern bugs were pretty thick, and may be the first star I saw fall was one. Anyway, I waited till nigh twelve at night, and then went in feeling discouraged. A fellow don't often live in an age of catacysms, and I wanted to see one. Betsy had to laugh again when I went in, and wanted to know if I had seen any more stars. I tell you she can be aggravating.

Just to think that all the mediums and astrologers should be mistaken, and the high spirits of heaven mislead us.

Betsy asked: What nonsense is all this, John Peabody, and where did you learn it?"

"I've been reading up in astronomy, because since these perihelion prophecies of pestilence and famine I wanted to know where we were going to and how we were going."

"Well, don't trouble yourself," she replied, "I am going to sleep, and if anything unusual occurs, please wake me."

Had anything occurred I would never have woke her. She should have slept if Gabriel had blown his horn for all my waking her. I have thought the matter all over.

Has not there been many deaths this year, and are not the pestilent measles, chicken-pox and cholera infinitum abroad in the land? The perihelion is a little behind time, but it's coming yet; these divine words of these high-style mediums can't, and won't fail.

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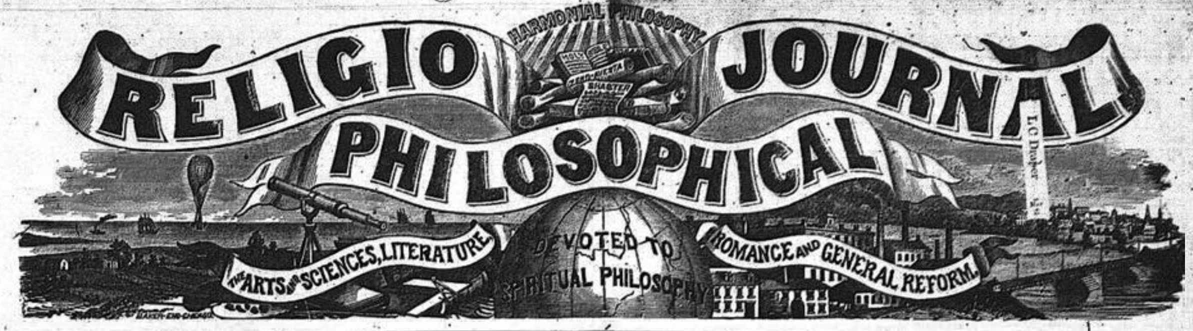
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MY DEFENSE OF MEDIUMS.

A Review of Coleman on Mansfield.

BY S. B. BRITTAN.

To the Editor of the Religio-Philosophical Journal:

It was with mingled feelings of surprise and sorrow that I perused the article entitled "J. V. Mansfield's Mediumship," from Mr. William Emmette Coleman, which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of May 28th. There are several contributors to the spiritual press whose superficial intelligence and spasmodic temper enable us to account for their imperfect comprehension of subtile principles and spiritual laws, and their too hasty decision of such grave questions as call for the profound deliberation of the metaphysician and moral philosopher. It had never occurred to the mind of the present writer that Bro. Coleman could possibly find congenial company in this class. Believing him to be honest as he is fearless in his championship of Spiritualism, I have never questioned his sincere devotion to the higher interests of mankind. He has not only given evidence of much reading and a capacity for independent thought, but I still feel assured that he is too enlightened, just and humane, to be willing to deal unfairly with any man, much less with a large class of persons, of both sexes and all ages, to whom millions are indebted for the proofs of their immortality.

It is therefore in no spirit of dogmatic disputation or personal hostility, that I propose to examine this paper on Mediumship. It seems to me that its *ex parte* character, inadequate statement of facts, uncertain reasoning, and implied inferences are calculated to do great injustice to Dr. Mansfield and to many other mediums. And here I find the incentive to write what follows. In this vindication of mediums I do not yield to so much as a momentary feeling of displeasure toward the gentleman whose prolific mind, earnestness of purpose, and rational enthusiasm furnish us a subject for an interesting psychological study. The wise are unwilling to be wrong, and Bro. Coleman will not think me his enemy because I see the subject of Mediumship in a less lurid light, and am led to view it in its nobler features and more inviting aspects.

Friend Coleman is unfortunate at the start, since he begins by expressing his pleasure on reading "the timely remarks of Herman Snow in the JOURNAL of Feb. 5th, on true and false tests, in connection with J. V. Mansfield's mediumship." While I have entire confidence in the moral integrity and fraternal affection of Bro. Snow for all of his kind, I must regard the effort which elicited Mr. Coleman's approval as a *mistake*, and the text of his discourse as derived from the Apocryphal scriptures of Spiritualism. But it may be observed that the JOURNAL's conspicuous witness in the trial of Mansfield is one G. W. M., a local preacher in Illinois, whose testimony is honored with leaded lines in the Editor's department. It is left to the popular judgment to determine whether this witness is, or is not, a very poor man of straw. Having his correspondence with Dr. Mansfield now before me, I have no hesitation in saying that we can never have the conscience to convict any man on such testimony. His letters clearly prove that he was a *dead-head* investigator of a living subject, prompted in his inquiries—to say the least—by questionable motives and with a doubtful purpose in view. This sanctimonious clerical confidence man on one pretext or another—chiefly on the plea that he had "neither purse nor scrip," but great personal influence and a numerous following induced Mr. Mansfield to yield to his importunity and freely render the required service without the smallest consideration. In one of the letters addressed to the Doctor by this correspondent, in which he begs for further favors at the hands of the medium, he says:

"I feel you will be more than rewarded by writing letters for those of my friends who are able to pay you for your services *when I make known my test. I have full confidence in you.*"

In another brief epistle this impecunious but hopeful seeker after a sign thus renews his assurance of fidelity to truth and the Doctor:

"*You shall not lose anything by answering my letters.* I intend to start in the lecture field."

In still another letter he repeats his empty promises in emphatic terms as follows, ending with an earnest supplication for an additional favor:

"*I will do a good thing for you here. You will find me all right.* Will you answer one more letter for me?"

This last request was granted, though Dr. Mansfield had evidently come to apprehend the true character of his customer, as appears from the indorsements in his own hand on this letter. At length our long suffering and patient friend ceased to feed the morbid curiosity of his correspondent; and now this ministerial mendicant, whom he had so often and so generously served, turns to rend him! The facts require no labored commentary, for the reason that the rational mind must inevitably feel and acknowledge their force. Such an unworthy example recalls and justifies the poet's exclamation:

"Ingratitude! thou marble-hearted fiend!"

But it appears from his emphatic testimony that Mr. Coleman himself has not been fortunate in obtaining satisfaction through the mediumship of Mr. Mansfield, and he relates his experience as follows:

"My own experience and that of my friends, agrees with those of the friends of Bro. Snow, as regards the character of the answers to sealed letters by Mr. Mansfield. Hearing much of his extraordinary power in that line, I sent him, over a dozen years ago, a carefully prepared letter to my father, with a series of questions propounded, numbered *seriatim*, confidently anticipating a satisfactory response. My sealed letter was returned to me broken open (which Mr. Mansfield said had been done by the post office authorities) accompanied by an answer to the letter, which was as barefaced a fraud as it was possible to make it. I had taken care to avoid giving any clew as to the identity of the various parties named in my letter, save in one instance. This slight clew was taken advantage of by the mind penning the answer, and instead of coming from my father, the answer purported to be written by this semi-identified individual, who said my father being absent he would reply in his stead. By this means an answer to the personal questions addressed to my father was avoided."

Mr. Coleman is a veracious witness, whose testimony to the *facts* of his experience we must cordially accept. At the same time we wholly dissent from his conclusions, which do not appear to be warranted by his facts. It is true that the spirit interrogated did not answer; but in this fact I find no evidence of fraud. We are not to suppose that any and every spirit we may choose to summon, stands eternally close by the loopholes of Angeldom, and in constant readiness to come at our bidding. To expect so much would be an assumption on our part of undue personal consequence, involving a corresponding depreciation of the dignity of individual character and life in the Spirit-world. There is surely nothing in the analogies of our daily life in this world to justify such an assumption in respect to the spirits. The other day the writer went out to call on half a dozen business men, but only succeeded in finding one of the parties. One man had been obliged to obey a writ of subpœna and serve on a jury; one was at home sick; another had gone to attend the obsequies of a friend; a fourth was away to ride in the park, while no one knew where to look for the fifth. We spent the day to little purpose and were disappointed, but could discover no evidence of fraud in the fact of the absence of the parties from their respective places of business. There are so many other people in the world, and their occupations and interests are so widely diversified, it is not strange that they are not always accessible, and that when found we are sometimes denied an audience.

When we are unable to find the person we wish to consult, it often happens that some other party undertakes to answer for him. The information thus obtained may, or may not, be reliable. In either case the fact *per se* furnishes no evidence of fraud. It is easy to see that the answers to our questions may be given in good faith and yet be false in fact. An erroneous answer is no proof of a deliberate purpose to deceive the questioner. And if a spirit should counterfeit appearances, successfully personate another, and otherwise falsify the truth in his communications, this would furnish no evidence of dishonesty on the part of the passive instrument employed by the spirit. The personal integrity of the medium cannot be impeached on such evidence. *Whenever the voluntary powers of the medium are held in complete subordination by the volition of the spirit, there ends the moral responsibility of the mortal instrument.* It does not require a trained logician or very subtile powers of perception to discover the strict justice and logical propriety of this conclusion. The proposition is so self-evident that it will not be disputed by any person of ordinary intelligence. Why, then, should Spiritualists so constantly violate this principle of common justice in their harsh judgment of persons whose mediumship they have never questioned. The bigoted dogmatist condemns, but it is the province of the philosopher to reason. When will the sublime philosophy of Spiritualism assert its power in the sphere of our daily life? In our unreasoning haste and childish petulance we disregard our noblest convictions and dishonor the humanity which suffers for our sake.

In many instances the answers from spirits are declared to be false, when it is quite possible that a more deliberate and rational inquiry would find them to be substantially true. Let us illustrate the subject by a citation of facts. In a free conversation among friends the person speaking is often interrupted by the impulsive haste of some one or more of the circle. In such cases we readily perceive when one speaker yields the floor to another, and we notice every remark that may chance to be interpolated by the members of the company. The communicating spirit at a circle is often interrupted in a similar manner, by some other spirit whose strong desire to be heard without delay prompts this interference. As a rule these changes and interpolations are not observed by the persons present, for the reason that their powers of perception are subject to mortal limitations. It is only when some member of the circle is gifted with the vision of the seer, or an unusual susceptibility of impressions from spiritual sources, that the real facts in the case are made to appear. From the numerous examples in my own experience I will offer a single illustration:

It was in the year 1852, soon after the mediumship of Daniel D. Home began to attract public attention, that I devoted some weeks to an investigation of the astonishing facts developed in his presence. Mr. Home accompanied me to several places in New England and we were together at all hours of the day and night. To render my opportunities more complete, I occupied the same room and shared the same bed with him. I held long and most satisfactory conversations with the spirits while the medium was in a sound sleep and personally unconscious of anything that transpired. The incident I am about to relate occurred at Greenfield, Mass. A circle was formed in the morning at which the phenomena were of a startling nature and greatly diversified. While one of our number was repeating the alphabet and receiving a communication through the ordinary sounds, suddenly the rappings became very loud and the signal was given for the alphabet. Some one remarked that there was no sense in the spirits calling for the alphabet while it was being repeated. The same signal was then given by a powerful movement of the table, which elicited the observation that dire confusion had succeeded "heaven's first law." Perceiving the real state of the case I assured the company that there was, necessarily, no confusion; that another spirit had come and interrupted the former message, doubtless because he had something to say of more immediate importance. This was instantly responded to affirmatively by loud sounds in different parts of the room, and by the most vigorous handling of the table. The writer then repeated the alphabet and received the following telegram:

"*You are wanted at home; your child is very sick; go at once or you will be left.*"

Seizing my carpet-bag I started instantly and without ceremony. I had but just reached the street when I heard the whistle of the approaching train—the last for the day by which I could reach home. The depot was at a distance of about one-eighth of a mile. By running at my utmost speed I arrived at the station when the train was moving out, barely in time to get on the hind end of the last car. On reaching home I found the statement of the spirit literally verified by the facts.

I will here offer a single hypothetical example, such as I have often witnessed in circles. An investigator, who has little or no knowledge of the laws of spiritual intercourse, takes a seat at the medium's table and calls for some spirit. At length he obtains a response from some one and several questions are correctly answered. Then the relation is disturbed by a conversation with the medium, or from some other cause the channel of communication is temporarily closed. The attraction which held the spirit, or enabled him to remain, being thus interrupted or broken he retires, either from necessity or choice. When the inquirer is ready to proceed, he finds that *the answers to his questions are not true*, at least in their relation to the first spirit whom he presumes to be present all the while. I have sometimes observed that several spirits have followed the first, each in turn answering one or more questions, often correctly as to themselves, but of course falsely in respect to the original spirit.

The spirits of men are not omniscient, and it is to be observed that they often answer various inquiries precisely as we do, *on information which they presume to be reliable*; the nature of the case being such that a special investigation is not presumed to be necessary. Such answers, though given in good faith, are often wholly erroneous. A single example will suffice to illustrate this point. A. B. who has an office in Wall Street, calls on me at nine o'clock in the morning and after a few moments conversation leaves, as I naturally infer, to go to his own place of business. At noon a mutual friend comes in and inquires if A. B. is in the city, and I answer, *yes*, with the utmost confidence that I am telling the truth. A few minutes later this same friend receiving a telegram from A. B. forwarded from Philadelphia, proving conclusively that he was in that city at the time I stated he was in New York. The trip from one city to the other is made in three hours, but when my friend called on me in the morning *I* never suspected that he was on his way to the train. In such a case if I had the misfortune to submit the question of my veracity to the ungracious and unmerciful jurors, who sit in judgment on spirits and mediums, I might be branded as a common liar and pointed at by the unmoving finger of the public scorn.

But are we to infer that there are no "seducing spirits" and "false teachers" in the next sphere of human existence? No; we certainly cannot say that all the liars are in this world, since the fact is so well authenticated that several have gone over the other side. But really if the other country is largely peopled by such folks, as many persons are led to suppose, we must acknowledge that they have graciously kept out of our way. The writer has neither been required to associate with this class, nor, consciously, subjected to any Satanic infestation. After thirty-five years experimental intercourse with spirits, I have not met with a single instance in which I could conscientiously affirm, that a spirit had told me a wilful falsehood. This has been my experience which others will only accept for what it is worth. For one I am satisfied that if we substract from the alleged falsehoods of spirits the full sum of popular misapprehensions and the numerous mistakes due to our own ignorance, moral obliquities, and a too precipitate judgment, we may require a sharp detective to enable us to discover the liars.

Now suppose we credit the hypothetical assumption, that the answers from spirits are neither always nor generally satisfactory. If it be so, the fact contains no possible evidence of fraud on the part of either spirits or mediums. Such an admission would not diminish the public confidence in Dr. Mansfield. The answers to a very large proportion of the letters addressed to persons in this world are anything but satisfactory, as a few examples would plainly show; but we should never think of esteeming Bro. Coleman any less on this account. Let us illustrate our view of the subject by a few examples. A man, whose paper is not—in the parlance of the financier—"gilt edged," writes to a capitalist to lend him one thousand dollars and this favor is refused. He then writes to the creditor and solicits the renewal of a note that is about to mature; but this request is also denied and the note goes to protest. An ambitious young man writes to an heiress soliciting her hand in marriage, and is not at all satisfied with the significance of her negative answer. A wild adventurer in the domain of the affections puts a notice among the "personals" of the *Herald*. He invites his fair amorette to meet him in the park at twilight, where he encounters the father instead, from whose presence he retires with a lively sense that his pursuer is the only party likely to obtain satisfaction. A thousand persons advertise for situations in all kinds of business, but perhaps not fifty of them obtain answers which are every way satisfactory. Are all who fail to satisfy our unreasonable demands to be regarded as fraudulent conspirators against the peace of society and the requirements of the moral law? On the contrary, there is here no tenable ground for the impeachment of a single soul.

Referring to his correspondence with J. V. M., Mr. Coleman says: "My sealed letter was returned to me broken open;" and Mr. Mansfield testifies that *it was open when it came into his possession*. The fact does not justify the suspicion that Mr. M. had any agency whatever in breaking the seals. At most the evidence is merely circumstantial, and in my judgment, it would be *contra bonos mores* to attempt to convict any man of respectable reputation on such uncertain evidence. Our own experience and observation abundantly prove that where there is not sufficient glue or other adhesive substance on the envelope, it is liable to open in the mail. When letters are enclosed and sealed with wax they are still more likely to come open *in transitu*. Sealing wax when cool is brittle as glass, and if not pulverized by the inevitable attrition is often broken into small fragments by being tumbled about in the mail bags. We are not theorizing here, but we refer to facts which have many times come under our own observation. While Dr. Mansfield was answering sealed letters for the benefit of the Secular Press Bureau, the present writer received two or three letters which had been sealed with wax, but *were open when they came to hand*. These letters were never delivered to the medium, but with the cordial concurrence of Mr. Mansfield they were returned to the writers respectively, and other letters were subsequently forwarded to take the places of those on which the seals were broken.

There are excellent reasons for rejecting the notion that Mr. Mansfield ever opens the letter which the spirits are expected to answer through his hand. A man capable of so mean a deception would certainly reseal the letter as nearly as possible as it was before, so as to leave no visible ground for the suspicion that it had ever been opened. The very fact that *it was returned unsealed* with the explanation that it came to hand with the seals broken, should have disarmed suspicion and been placed to the credit of the medium as an evidence of his integrity.

Another and most convincing proof that Mr. Mansfield never opens the letters addressed to the spirits is found in the fact that *it is not necessary for him to do this in order to obtain a revelation of their contents.* Why practice the deception of breaking the seals to discover what is sure to be revealed to him in another way and by a method that involves no violence to the sense of moral obligation. Whatever estimate we may be pleased to form of the intrinsic value of the answers obtained, it is certain that some intelligence, independent of the normal operation of his own mind, is wont to discover and disclose the essential contents of the sealed letters. Here let us deal with the facts in the case.

The examples illustrative of Dr. Mansfield's mediumship have been witnessed by thousands of the most intelligent observers from every part of the world. The inter-spherical correspondence has often been carried on in languages, ancient and modern, of which the medium has no knowledge. The conviction that his hand is moved and his mind informed by the agency of spirits from another world rests on an indestructible foundation of facts, and is too deep to be shaken by any number of adverse statements from persons of limited experience. There is no objection whatever to the publication of the so-called *failures*, or of any facts which disappoint the expectations of the inquirer, provided they are not made the basis of unwarranted conclusions and unjust animadversion. The facts which follow in the immediate connection all occurred under the personal inspection of the writer.

Some twenty-four years ago, having heard much of the peculiar mediumship of Dr. Mansfield, I addressed a letter to Dr. Franklin in the Spirit-world, submitting some six or seven questions involving principles in electrical science with which—as I had reason to suppose—the medium was not at all familiar. My questions were taken up *seriatim* and answered with a clearness and profundity that surprised me, and I determined to pursue my investigation in that direction whenever I might be able to command the opportunity. Some time after, being in Boston, I prepared a letter addressed to the spirit of a young lady whom I had known in my youth. The home of her childhood was in a distant city, and there, after a brief succession of seventeen summers, the violets and lilies of the valley blossomed on an early grave. The modest maid had gone to dwell with the angels. At the time of her death Dr. Mansfield was but a small boy. In my letter the spirit was addressed as *Katie* and no other allusion was made to her name. Going to Mansfield's rooms one morning I placed the letter before him—the envelope being without superscription—at the same time seating myself at the table. In an instant the Doctor's hand moved. Seizing a pencil, with a rapid motion he superscribed the letter with the full proper name of the spirit, which was *Catherine Jones*.

It will be remembered that soon after the subscription for the Secular Press Bureau was started a wealthy friend of the *Banner of Light* made success possible by subscribing the very generous sum of five hundred dollars. Meeting Mr. Mansfield at his rooms soon after I mentioned the fact, whereupon he inquired who it was that had taken so much interest in the new enterprise. I replied that I was not permitted to refer to the name, when instantly his hand was moved and taking a pencil he wrote the name backward, or from right to left including the several initials. This was done without the slightest hesitation and with a rapid execution. At that time *there were but three persons in this world, except the donor, who had any knowledge of the fact thus disclosed.* Verily there is nothing hidden which may not be revealed.

I will offer another example of Mr. Mansfield's mediumship, which may be readily confirmed by the testimony of many witnesses. The fact occurred at the Harvard Rooms and in presence of the assembled members of the New York Conference. General Wisewell—whose intelligent skepticism predisposes him to discredit human testimony in favor of Spiritualism, brought a sealed letter to the conference which had been handed to him by a gentleman devoted to the church, at whose house he was a frequent visitor. The General supposed that the letter was written by the gentleman himself, but in this he was mistaken as the sequel proved. The letter was then and there publicly submitted to Dr. Mansfield with a view of testing by a single experiment the capacity of the spirits and the medium. The Doctor called several persons to the platform and organized a circle, purposely selecting one man who, in respect to the spiritual mysteries, was an incorrigible unbeliever. The sealed letter was answered at unusual length, disclosing the fact that it was not written by the gentleman who handed it to General Wisewell, but by a lady in the family. The answer contained so many names and references to persons and incidents of family history, as to render it evident that it must

Continued on Eighth Page.

Remarkable Spirit facts.

BY S. C. HALL.

(From Medium and Daybreak, London.)

The following statements from an eminent Englishman, are worthy of special attention:

"At Worcester, a few weeks since, I accidentally met at the house of a banker in that city, a lady whom I had not previously known; and from her lips I heard a story of a character so extraordinary that no common-place voucher for the veracity of the narrator would suffice, in the eyes of most people, to establish its authenticity.

"Nor was it an ordinary testimonial, which on applying to our host, he furnished to me. He had known the lady, he said, for more than thirty years. 'So great is her truth,' he added, 'so easily proved is her uprightness, that I cannot entertain a doubt that she herself believes whatever she says.' Blameless in her walk and conversation, he regarded it as an incredibility that she should seek to deceive. Of strong mind, and intelligent upon all subjects, it seemed almost as difficult for him to imagine that in the narrative he had himself frequently heard from her lips—clear and circumstantial as it was—she should have been a self deceiver. And thus he was in a dilemma. For the facts were of a character which he was extremely reluctant to admit; while the evidence was of a stamp which it seemed impossible to question.

"My own observation of the lady, stranger as she was to me, confirmed everything which her friend the banker had told me in her favor. There was in her face and manner, even in the tones of her voice, that nameless something, rarely deceptive, which carries conviction of truth. As she repeated the story, I could not choose but trust to her sincerity; and this the rather because she spoke with evident reluctance. 'It was rarely,' the banker said, 'that she could be prevailed on to relate the circumstances; her hearers being usually skeptics, more disposed to laugh than to sympathise with her.

"Add to this, that neither the lady nor the banker were believers in Spiritualism, having heard, as they told me, 'next to nothing' on the subject.

"I commit no breach of confidence in the following communication. 'If you speak of this matter,' said the lady to me, 'I will ask you to suppress the name of the place in France where the occurrences took place.' This I have accordingly done. I may add that the incidents here related have been the frequent subject of conversation and comment between the lady and her friends.

"Thus premising, I proceed to give the narrative as nearly as I can in the lady's words.

"About the year 1820,' she said, 'we were residing at the seaport town of ————, in France, having removed thither from our residence in Suffolk. Our family consisted of my father, mother, sister, a young brother about the age of twelve, and myself, together with a English servant. Our house was in a lonely spot, on the outskirts of the town, with a broad open beach around it, and with no other dwelling nor any outbuilding in its vicinity.

"'One evening my father saw, seated on a fragment of rock only a few yards from his own door, a figure enveloped in a large cloak. Approaching him, my father bid him 'good evening;' but, receiving no reply, he turned to enter the house. Before doing so, however, he looked back, and, to his very great surprise, could see no one. His astonishment reached its height when, on returning to the rock where the figure had seemed seated, and searching all round it, he could discover no trace whatever of the appearance, although there was not the slightest shelter near where any one could have sought concealment.

"'On entering the sitting-room, he said, "Children, I have seen a ghost!" at which, as may be supposed, we all heartily laughed.

"'That night, however, and for several succeeding nights, we heard strange noises in various parts of the house—sometimes resembling moans underneath our window, sometimes sounding like scratches against the window frames, while at other times it seemed as if a number of persons were scrambling over the roof. We opened our window again and again, calling out to know if any one were there, but received no answer.

"'After some days, the noises made their way into our bed-room, where my sister and myself (she twenty and I eighteen years of age) slept together. We alarmed the house, but received only reproaches, our parents believing that we were affected by silly fancies. The noises in our room were usually knocks, sometimes repeated twenty or thirty times in a minute, sometimes with the space perhaps of a minute between each.

"'At length our parents also heard both the knockings in our room and the noises outside, and were fain to admit that it was no imagination. Then the incident of the ghost revived. But none of us were seriously alarmed. We became accustomed to the disturbances.

"'One night, during the usual knockings, it occurred to me to say, aloud, "If you are a spirit, knock six times." Immediately I heard six knocks, very distinctly given, and no more.

"'As time passed on, the noises became so familiar as to lose all terrifying, even all disagreeable, effect; and so matters passed for several weeks.

"'But the most remarkable part of my story remains to be told. I should hesitate to repeat it to you, were not all the members of my family witnesses of its truth. My brother—then, it is true, a boy only, now a man in years, and high in his profession—will confirm every particular.

"'Besides the knockings in our bed-room, we began to hear—usually in the parlor—what seemed a human voice. The first time this startling phenomenon occurred, the voice was heard to join in one of the domestic songs of the family while my sister was at the piano. You may imagine our astonishment. But we were not long left in doubt as to whether, in this instance, our imaginations had deceived us. After a time, the voice began to speak to us clearly and intelligibly, joining from time to time in the conversation. The tones were low, slow, and solemn, but quite distinct; the language was uniformly French.

"'The spirit—for such we called it—gave his name as Gaspar, but remained silent whenever we made inquiry touching his history and condition in life. Nor did he ever assign any motive for his communications with us. We received the impression that he was a Spaniard; but I cannot recall any certain reason even for such belief. He always called the family by their Christian names. Occasionally he would repeat to us lines of poetry. He never spoke on subjects of a religious nature or tendency, but constantly inculcated Christian morality, seeming desirous to impress upon us the wisdom of virtue and the beauty of harmony at home. Once, when my sister and myself had some slight dispute, we heard the voice saying, "M—— is wrong; S—— is right." From the time he first declared himself he was continually giving us advice, and always for good.

"'On one occasion my father was extremely desirous to recover some valuable papers which he feared might have been lost. Gaspar told him exactly where they were, in our old house in Suffolk; and there, sure enough, in the very place he designated they were found.

"'The matter went on in this manner for more than three years. Every member of the family, including the servants, had heard the voice. The presence of the spirit—for we could not help regarding him as present—was always a pleasure to us all. We came to regard him as our companion and protector. One day he said, "I shall not be with you again for some months." And, accordingly, for several months his visits intermitted. When, one evening at the end of that time, we again heard the well-known voice, "I am with you again!" we hailed his return with joy.

"'At the times the voice was heard, we never saw any appearance; but one evening my brother said, "Gaspar, I should like to see you;" to which the voice replied, "You shall see me. I will meet you if you go to the furthest side of the square." He went, and returned presently, saying, "I have seen Gaspar. He was in a large cloak, with a broad brimmed hat. I looked under the hat, and he smiled upon me." "Yes," said the voice, joining in, "that was I."

"'But the manner of his final departure was more touching, even, than his kindness while he stayed. We returned to Suffolk; and there, as in France, for several weeks after our arrival, Gaspar continued to converse with us, as usual. One day, however, he said, "I am about to leave you altogether. Harm would come to you if I were to be with you here in this country, where your communications with me would be misunderstood and misinterpreted."

"'From that time,' concluded the lady, in that tone of sadness with which one speaks of a dear friend removed by death—'from that time to this, we never heard the voice of Gaspar again!'

"These are the facts as I had them. They made me think: and they may make your readers think. Explanation or opinion I pretend not to add, further than this: that of the perfect good faith of the narrator I entertain no doubt whatever. In attestation of the story as she related it, I affix my name.

"S. C. HALL.

"London, June 25th, 1859."

First Annual Meeting of New Hampshire State Spiritualist Association, in Ferren's Hall, Manchester, N. H., on the 11th and 12th of June.

There was a fair representation of believers in Spiritualism from different parts of the State, which gradually increased in numbers at each session during the first day, and these added to the interested listeners and workers from our own city and vicinity, at times quite crowded our snug little hall. The Convention met at 10 A. M. on Saturday, and a plan of action, and outline of business was laid out. Reassembled at 2 P. M. and proceeded to business. The Constitution adopted at our January meeting, was amended so as to reduce the Board of Managers from ten to five. They then proceeded to the election of Officers for the ensuing year, as follows: President, Hon. Edward J. Durant, of Lebanon; Vice-Presidents, N. A. Lull, Mrs. C. C. Lull, of Washington, and Mrs. Geo. B Ammidon, of Manchester; Treasurer, B. P. Burpee, of Manchester; Secretary, Dr. Anna M. Twiss, of Manchester. Board of Managers: N. A. Lull, of Washington; Mrs. L. A. Sturdevant, of Lebanon; V. C. Brockway, of Newbury; H. S. Chase, of Plymouth, and Mrs. Nellie L. Robinson, of Sutton.

The Secretary was duly sworn, as required by the general laws of the State for the formation of religious bodies, and was instructed to give public notice of the organization, in order to comply with the customary formalities of law. The evening meeting was called to order at 8 o'clock, and the president announced that short speeches were in order from spirits in and out of the body, believers and unbelievers. In compliance remarks were made by Messrs. S. P. Jackson, B. F. Hutchinson, E. W. Emerson, H. S. Chase, Mrs. L. A. Sturdevant, Mrs. Addie M. Stevens and Dr. Anna M. Twiss. Mr. Emerson also gave tests from the platform. Good harmony prevailed throughout the day, which began with a baptism of rain; before we separated for the night, we felt that there was a baptism of spiritual inspiration from the superior realms of existence.

Sunday morning the assembled people were ready for work at 10:30. The meeting opened with singing by the local choir, and in accordance with arrangements made by the business committee, a short time was devoted to a conference.

Mr. Burpee read and criticised an article from an orthodox paper against Spiritualism, Mrs. Sturdevant followed, giving a poem under influence. Mr. Chase made a stirring speech, and Mr. Emerson stated some of the benefits resulting from Spiritualism in his own case. At the end of the conference Dr. Anna M. Twiss gave a discourse upon "The Purposes of Life, as revealed by our New Dispensation."

Afternoon session opened by singing by the choir. The President stated that we were all investigators of truth, and hoped that all would feel free to unite in a discussion of these most important subjects.

Mr. Jackson called attention to the fact that our new faith had crept into the churches, and into society every where in a remarkable short space of time. Mr. Burpee followed in the same vein of thought, when Mr. Jackson asked the oft-repeated question: "If Spiritualism is true, what of it?" which was answered by Dr. Anna M. Twiss by request. She said briefly: "There is a self-evident use in every truth. The world is always enlightened and benefited by it. Spiritualism brings with it self the power to demonstrate not only the great truths of this world, but of the next; and multitudes of doubting ones have by its light been able to see the effect of a life in harmony with it, and have been strengthened to carry good resolutions into practical effect, and thereby wisely and truly converted. Truth is divine, in fact, is Divinity itself."

Other questions were asked and answered. Speeches were made by Messrs. Ingham and Chase, and Mrs. Sturdevant. At 3 P. M. Mrs. Addie M. Stevens of Claremont was introduced as the regular speaker of the afternoon. She prefaced her remarks by reading the sweet poem commencing, "If I were a voice, a persuasive voice;" and then after an invocation she took for her subject, "The Mission of Spiritualism." She said: "It is a part of God, and is destined to penetrate to every portion of society. It comes to the wounded spirit, and binds up the afflicted and broken heart. It is the working of the great spirit through individual spirits and mortals. It teaches us that as we die here, so shall we be on arriving there. The doctrine of compensation forbids any escape from the penalty due to the transgression of law. Does it make any difference whether a person knows that he or she has swallowed a powerful poison by the effect produced? Effect must follow cause in every instance. Scientists are investigating. They ask their ministers to explain certain points of doctrine, and failing to find satisfaction they have turned to Spiritualism. Spirits often return and express disappointment in not finding the "Lamb's Book of Life," and their names written therein. Mortals have a work to do, and much in the future depends upon that. We must conquer envy, jealousy and discord, and cultivate the higher natures here, or we shall enter the lower grades of spirit life."

The evening meeting was devoted to the discussion of various subjects connected with our great work.

The Secretary read a letter expressing sympathy and fellowship with our movement, from the Presiding Officers of the Sunapee Lake Camp Meeting Association, and an invitation to be present at the coming camp meeting. A vote of thanks was offered for the same, and the Secretary was instructed to answer accordingly. The following resolution was offered:

Resolved That the existence of the so-called "Medical Law" now upon our statutes is a most humiliating evidence and indication of the selfishness, bigotry, and intolerance of the medical fraternity of our State, who secured its enactments, as well as the careless indifference of our legislators to the highest interests of humanity, and the progress of the healing art; and that it is a direct infraction of the rights of the people, and a flagrant violation of the organic law which prohibits class legislation; and that it should receive the disapproval and unqualified condemnation of every man and woman in our State.

This resolution was discussed by Messrs. Burpee, Hutchinson, Freschl, Durant, Jackson, Emerson, Mrs. Stevens and Dr. Twiss, and was adopted without a dissenting voice.

Further remarks were made upon various subjects. Mr. Emerson gave tests from the platform.

The local choir of the Manchester Spiritualist Society, greatly aided by their music and singing the success of the convention. A vote was taken to have five hundred copies of the Constitution printed, and the Treasurer and Secretary were appointed as committee to attend to the same.

Our meetings throughout were marked by a kindly fraternal harmony, and the Spiritualists of New Hampshire who united to form a legal State organization have reason to congratulate themselves that such a Society now exists, and that their efforts are crowned with success, and they have the rights and privileges of other religious bodies. A vote of thanks was given the choir for furnishing music, and also to the Spiritualists of Manchester for entertainment and use of hall.

The Secretary was instructed to furnish report of proceedings to the RELIGIO PHILOSOPHICAL JOURNAL, *Banner of Light* and Mind and Matter, and in obedience to directions this document is respectfully submitted by

ANNA M. TWISS, M. D.,
Sec'y. N. H. State Spiritualist Association.
Manchester, June 29th, 1881.

The Value of Spiritualism.

BY WM. EMMETTE COLEMAN.

I am sorry to see my friend, Dr. Babbitt, again assert the existence of a bias in my mind toward Materialism. Twice before, if I remember aright, I have, in the JOURNAL, had occasion to correct this mistake of the good Doctor; and I hope this may be the last occasion upon which I shall be called upon to refer to this matter. Really, I think I should be supposed to know something of the constitution of my own mind—what my views are philosophically and scientifically. Let me now say, once for all, that I am unalterably opposed to Materialism as a philosophical system, and I regard it as an absolute impossibility for me ever to become a Materialist. Two things I could never become—a Materialist or a Christian. I am as certain of the existence of the spiritual universe as I am of the material, and that assurance can never be shaken. I shall die as I have lived—a philosophic Spiritualist. Even were such a thing possible as the total overthrow of the whole system of Spiritualism—were every medium proved an impostor or a victim of delusion, and all the phenomena fraudulent or illusory—that would not in the least affect my confidence in the reality of spiritual existence. That confidence is based upon scientific and philosophic principles, which forever renders it impossible for me to accept the theories of Materialism. I have made a study of the whole circuit of materialistic philosophy, attentively read the works of the great masters in that field of thought, D. Holbach, Helvetius, Diderot, Buechner, Vogt, Maleschott, Bradlaugh, Holyoke, Strauss, Lewes, etc., and quasi-materialists like Spencer and the Positivist schools, in order that I might become familiar with the very best arguments that could be advanced in its favor; but all such made not the slightest impression upon me, their insufficiency and in some respects their fallacy being plainly manifest to my mind. When I can be brought to believe that twice two are seven, then I may be induced to believe in Materialism.

It does not indicate a bias toward Materialism to tell the truth concerning the efforts for humanity made by Materialists individually or collectively. It rather indicates a bias toward truth, toward giving due credit to those opposed in theory to ourselves, toward rendering justice to opponents. Instead of unjustly and untruthfully claiming all the good done in the world as due to Spiritualism, full credit should be given every instrumentality aiding in making the world better, without regard to creedal differences; and such I propose to do at all times. When I refer to the good work done by the English Secularists or Mr. Adler, I do it not because I have a bias in favor of their materialism, but as illustrative of the fact that all the philanthropy of the world is not confined to the few million Spiritualists inhabiting it, and that we, as a class and a people, may take lessons in the exercise of good works from our opponents, the Materialists. I have never, at any time, said that Materialism, as a whole, was doing more good in the world than Spiritualism; for I strongly believe the converse, that Spiritualism, with all its defects, is of much more value than Materialism.

Dr. Babbitt seems to think that I am unmindful, or forgetful, of the great good done to mankind by Spiritualism. Has he forgotten my address on the "Value of Spiritualism" delivered last March in San Francisco, and published in the JOURNAL and *Banner*, in which I enumerate some twenty-five or more ways in which Spiritualism blesses mankind, the first one of which, by the way, is that it is the death blow to Materialism? Now can I be biased in favor of Materialism, when, as I assert, the crowning glory of Spiritualism is that it annihilates the fundamental basis of Materialism? I have also published in a spiritual periodical an extended treatise on the question, "Spiritualism: *cui bono?*" and both in that treatise and in my March address I have presented the value of Spiritualism to the world in a more comprehensive manner, and with a greater particularity of description than, I believe, any previous writer or speaker.

Shortly after the publication of my remarks on the "Value of Spiritualism," Dr. Babbitt published an article in the JOURNAL in which he touched upon the many blessings conferred upon humanity by Spiritualism, and every point made by him therein had been previously covered, in principle, by my "Value of Spiritualism," there being a striking similarity between the two articles in many respects. Having anticipated the Doctor in summing up the blessings of our faith, it is hardly just now for him to ignore my efforts in that direction, and say "for such as he (myself) I have collected a large quiver of facts to show the marvellous things that Spiritualists, with all their deficiencies have already done." Nor is it exactly just to ask me if I have forgotten the achievements of such Spiritualists as President Lincoln, William Lloyd Garrison, Victor Emmanuel, Rev. Mr. Pierpont, all heroes of liberty and reform, not to speak of Epes Sargent, Brookes, and a host of others who are enlightening the world through science and literature; inasmuch as I have on several occasions in my published spiritual essays and lectures referred to the credit due Spiritualism in connection with Lincoln's emancipation of the the slaves, and Mr. Garrison's anti slavery labors. Instead of referring much to Victor Emmanuel, who is a dissolute, immoral man, and whose labors for the unification of Italy were probably due more to a desire for self-glorification than the true spirit of reform, I prefer to mention Garibaldi and Mazzini, pure patriots both, and Spiritualists, as well. All of these, including Sargent, Pierpont, Crookes, "and a host of others," are named in my list of celebrated Spiritualists, forming a portion of my Philadelphia lecture on the "Truth of Spiritualism," as published in the JOURNAL. That list comprised, I think, the largest collection of names of eminent Spiritualists ever published; and I have been for several years collecting, from all sources, the names of noted Spiritualists in every department of human thought and life-work, the lists of which now number probably eight or ten times as many names as are embraced in any hitherto published list. This I propose, at some fitting time, giving to the world.

I am much pleased that Dr. Babbitt has in his new work, embodied a collection of the good things done in the world by Spiritualists. I regard such a collection a desideratum, not especially for "such as Mr. Coleman," as the Doctor says, for I am well aware of the great good done in many directions by those of our faith, but for the benefit of the outside world, and of those Spiritualists who have given little attention to this phase of spiritualistic growth. In advance of its publication I welcome this valuable addition to current spiritual literature.

Presidio of San Francisco, Cal.

Funerals and Orthodox Christianity.

BY MRS. MARIA M. KING.

I never more clearly realize the glory, the beneficence of the mission of true Spiritualism to mankind, or more fully appreciate the blessings its pure doctrines bring to individuals, than when I attend funerals where the services are conducted by orthodox clergymen of the average class. It is rarely that I listen on such occasions that I do not feel grieved at what I hear offered as the saving gospel of Christianity, calculated to comfort mourners and attract sinners. Such "consolation" may well cause angels to weep for pity for human blindness, and for sorrow that the truth finds so little soil in which it can take root and spread for the amelioration of human woe, as it often does those who are spiritually enlightened concerning the problems of death and the after life. It seems to me, judging from what I hear preachers insist upon as the groundwork of the Christian faith, that their Christianity is subversive of good morals, and calculated to propagate ignorance and encourage disregard of the teachings of science and good sense. I seem set back into the medieval ages, when I hear, for instance, that death came into the world in consequence of "Adam's fall," "that there would have been no death if man had not sinned," and that death is the universal enemy, the great calamity, when it comes to the aged as well as to the young; to the enfeebled by hopeless disease as well as to the healthy by untoward accident. I ask myself, are these men in earnest when they talk thus? Have they learned nought from nature or science of the origin, the mission, of death, that they must needs insist upon the old dogma which had its origin away back in the dark past, and was only fitted to the dark ages. Or do they imagine they are talking to people too ignorant or bigoted to perceive the fallacy of their teachings, and think it policy to foster ignorance and encourage blind devotion to worn-out dogmas rather than to advance more sensible theories and place themselves in the ranks of progressive minds? In either case, they are prostituting their sacred office and leading the people astray as far as their influence extends; and instead of being ministers of a gospel of peace and good will, stand up as great bugbears to add tenfold gloom and horror to the change which by nature's beneficent order happens to all. I listen in vain for comforting words calculated to ease the mourner's burden of sorrows, relative to the rest in store for those fallen by the way, weary with life's labors. Where no light or knowledge on this subject is possessed, none can be imparted, however much it is needed; and the sore in heart go away sorer still—with deeper darkness of heart and dread of inevitable death.

And this is not all that is deplorable in these ministrations. "Have faith in Jesus"—is the burden of the exhortations, "for only by this is salvation possible." The thief on the cross found immediate admission to paradise by such an act of faith, and the vilest sinner professing such a faith at the last moment of life or whenever he may, becomes immediately as clean as though he had never sinned. "Five minutes sufficed for Robert" in which to make his peace with God and prepare for death, said in substance, the officiating clergyman at the funeral of a young man in Hammonton recently; and I firmly believe that the majority of careless young people present went away hugging the consolation to their hearts that they might go on sinning until prostrated by disease with death staring them in the face, and then, in "five minutes" they could make it all right with their conscience and with God. The injunction to repent and believe now amounts to very little, when, in reality, such license is given for sin. Not a word is said about the saving effect of a life of virtue and good works. O, no! That would be exalting morality above faith; would be subversive of the underlying dogma of the Christian church.

The immorality of such teachings is evident to all who discard the notion of the utility of blind faith as a savior from the consequences of sin. It is utterly inexplicable on the supposition of their sincerity, that enlightened scholars, men of thought, who make a study of spiritual things and human responsibility, who talk of conscience and human depravity, of God who searches the heart and accepts only the spiritual and holy, and who know as well as they know anything that the effect of transgression of the law of right is to weaken the tendency towards good and deprave the being, in so far as it is indulged—that such should ignore the philosophical bearings of the subject, and teach that one single act of the mind, the first impulse of repentance coupled with faith in the atoning power of the blood of a murdered victim, can cleanse the nature of the sinner in a moment and make him fit for society of saints and angels and of God. The Christian teacher is not called upon by his sacred book to go this length of teaching so inconsistent, so unphilosophical a doctrine. "By their fruits shall ye know them," and, "ye shall be judged by the deeds done in the body," said their great authority, Jesus.

The fruits of repentance grow with time, and cannot show themselves until the tendency of the depraved nature has been effectually turned toward good by determined individual effort—effort other than a mere profession of faith wrung from the trembling culprit by fear of death or eternal tortures. The teachers, who, with the multitudes they are leading on, professedly, to a knowledge of spiritual things, are ignorant of the first principles of spirituality, need to be taught that true religion—that spirituality which is a sign of likeness to God, the Good, the Holy, is only the fruit of the practice of good until the spirit is cleansed of the foulness which comes of sinful indulgence; that repentance and faith are only initiatory steps that induct into the manner of life that is purifying and that fits one for the heaven of the glorified.

"Blind leaders of the blind," are such teachers; and they are adding their influence toward perpetrating vice, while they preach vicarious atonement, and propagate the notion that a life of sin is compensated for by a word of confession, a moment of contrition.

True Spiritualism comes to set right the sentiment of the people on questions of grave import, such as the law of death, the effect of sin on the transgressor, and the efficacy of good works as a means of salvation. It comes as a practical religion, a philosophical system of faith, demonstrated by testimony from the spiritual side of life, as well as by reason and human experience. It is as a beacon light in a dark night, where storms gather and threaten destruction; when goblins dire and spectres grim haunt the traveler toward the portals of the unseen land.

Its serene rays will not beguile to sensual indulgence nor careless indifference of the present or future; for it reveals the "breakers ahead" which threaten evil-doers, as well as the rewards which wait on well doing and the heaven that is for all after discipline and good works have accomplished the work of regeneration. I value this religion as above all price, since it is so needed by humanity, subject to be misled by false teachings in what pertains to man's highest interests.

I can recognize the good there is in Christianity, and offer the hand of fellowship to all engaged in uplifting the suffering and fallen and urging the sinful to repentance; but I can have no fellowship with that dogmatism which claims that the oracles of God are exclusively with the Christian church, and that Christian doctrines, such as I have mentioned, alone are saving. Is it any wonder that church-going is less in vogue than formerly, considering the starvation diet furnished to intelligent people hungering for true spiritual bread? This class decline to sit under the "droppings of the sanctuary," when such unsound dogmas are dropped so incessantly into their ears, from week to week and year to year.

Funeral occasions furnish good opportunities for preachers to declaim to the multitude, and they do not spare denunciations when they can get the ear of the people, for the "glory of God" and their prestige as teachers demand of them to spare not, neither the mourners' feelings nor the sense of propriety of sensible people who may be listeners.

Breckenridge, Col., July 2d, 1881.

Revision of the New Testament—Love versus Charity.

To the Editor of the Religio-Philosophical Journal:

It is only a short time since I became well acquainted with the JOURNAL, yet already I welcome it as the champion of a purer and more enlightened Spiritualism, also as a platform whereon all earnest thinkers may discuss their differences, and in doing so, learn the important lesson of toleration, based upon love and esteem. This last characteristic makes me hope that you will allow a few remarks upon the great religious event of the day, the revision of the New Testament. The two excellent articles upon the subject in the JOURNAL of June 4th, seem to indicate dissatisfaction with the work. Many earnest ones in their eagerness for more light, forget that people born and bred in darkness have to accustom themselves by slow degrees to the light of day. A sudden transition from dungeon gloom to sunlight would injure the brain, perhaps cause blindness. Little by little is nature's axiom, and little by little we grow spiritually as well as physically.

Looking at the revision from this standpoint, we see that a great deal has been done.

1st. In several places, notably Luke 10:15, the word hell has given place to the mild poetic term, hades.

2nd. The change of damned to condemned in the the 16th verse of last chapter of Mark, takes the venom out of dogmatism, while the marginal note throws a doubt upon the entire passage, thus destroying the force of the text. Dogmatists can use it no more. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," no longer disgraces the sacred page.

Is not this a great advance? The principal supports of hell, trinity and dogma, are taken away. Moreover the idea of the infallibility of the Scriptures has received a death wound. The revision of the Scriptures means the downfall of Bible worship.

Lastly, we will speak of the substitution of the word "love" for "charity" in the 13th of Corinthians which the writer of the "Standard" article so much deplores. At the first reading, the change grated upon my ear as cruelly as it did upon that of our Trans-Atlantic friend; but at the second reading when the "pain of a new idea" had passed away, my mind began to see the grand possibilities embodied in the change.

It is nothing less than the rehabilitation of love, and the rehabilitation of love means the vindication of God, the purification of the world, the elevation of humanity. Love is the divine element that unites us with the Supreme Good, that thrills us with delight for the beautiful; it is the spark of heavenly fire that, kindled within us, purifies our grosser nature, and makes us like unto God. Love is pre-eminent devotion to another; it is sublime altruism. Love, not charity, inspired the martyrs. Love, not charity, moulds the heroes of to-day. It is love, not charity, that teaches us how to change discord into harmony and to transform ourselves into radiating centres of warmth and light. Charity is an excellent thing but some way "Jink's Baby" destroyed its ideal, its prestige. It now seems sensational, indeed, sometimes one would say that it pushed poor struggling wretches into the slough of crime so as to have the applause

Concluded on Third Page.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

We make this life a mournful empty dream,
And stones for bread we give,
And know not that the soul's realities,
In its ideals live.
These are the lights that shine upon its path,
The angel one it sees,
And evermore, unconsciously, it learns
Its possible from these.
There are no limits to the real
Save those which bound the pure ideal.

Thoughts of beauty drawing other souls
Are glorious Heaven-gleams,
And God's eternal truth lies folded deep
In all man's lofty dreams.
'Twas first in Thought's clear world that Kepler saw
What ties the planets bound,
Then through long years he sought the spheres, and there
The answering law he found.
Men said he sought a wild ideal,
The stars made answer, "It is real!"

Thine early dreams that come in shapes of light,
Come but in prophecy,
And Nature's tongues; from leaves to quivering stars,
Teach loving faith to thee.
Fear not to build thine eyrie on the heights
Where golden splendors lay;
And trust thyself into thine inmost soul
In simple faith alway,
And God will make divinely real
The highest forms of thine ideal. [Anon.

American women are taking leading places in the art world, and every year adds new names to their list. Some of the best, like Jessie Curtis and Mary Hallock Foote, were students at Cooper Institute. They are to-day among the most skillful draughtsmen of illustrated literature. During the last few years, the number of woman exhibitors at the Academy of Design and other galleries, have increased at a rapid ratio. Women are laborious students of wood engraving, and in fact, all branches of art. Kate Greenaway's quaint and graceful children are a new revelation of Babyland, and Rosina Emmett's picturesque young women have made her universally known. She has taken several prizes in competitive exhibitions, to which eminent foreign artists have contributed, and Mrs Loop's portraits of children have won for her deserved popularity. In fact it is impossible to enumerate the efforts which prove that the feminine is essentially the artistic temperament.

A few years ago, and tuition in art was very superficial. Very few went to nature, the great teacher, for instruction. A sampler was considered a work of high art; a laborious pencil or crayon copy of an engraving or lithograph was the most successful attempt which the girl-graduate could show. Now, every school has an artist who leads her students into the woods and beside fern-bordered streams, to take lessons from nature, the first great teacher. Flower painting in oil and water colors has become a general accomplishment, and lovely groupings have taken the place of the crude chromo. These latter, however, have done their work; they have opened the way for higher forms of beauty. Now the inmates of a poor hamlet often possess a purer taste in art, than even the travelled few could show, a generation since.

All this is telling upon woman's life and occupation, as well as casting a charm over home. Art decoration has become a rage; it is applied or misapplied, to pottery, plaques, jars, screens, portiere, lambrequins and mantels. It invades the chamber and there are eruptions of color on shoebag and brush holder. However crude it may be, the love of beauty is at the bottom of it, and the meretricious will die out as the general taste heightens. This love of beauty is the unfolding of a principle innate in mankind; in its external blossoming it throws a halo of grace and witchery over the habitation, it delights the eye with form and color, and feasts the voluptuary with the sensuous and evanescent. But its root is in the spirit and spiritual natures will seek a corresponding unfoldment. It then becomes a longing to express this ideal in real forms; to attain the highest excellence. Man yearns to become a creator.

Art work of every kind, gratifies the principle of use, in giving occupation to a countless number of women workers. Any thing by which homes are rendered attractive is a boon to the family, and a help to all children. Decoration is an education, refining the artist as well as those who enjoy the result. True art produces balanced delightful and lovely effects; it aims at symmetry, proportion, harmony.

The Great Divine Artist took the heavens for his palette and mixed his matchless colors on the sky itself, made every beam of light his pencil. As we are portions of his spirit, why should we not all also try to express in tones of color as well as melody, thoughts, sentiments and aspirations?

The Great Artist works with multitudinous methods through vast periods of time. On each living canvas the tone of the picture is the temperament, the colors are the desires or aspirations, and the perfected beauty shall be in the final ultimate blending of all elements in one individualized and harmonious whole.

The following extracts from an essay which was recently read before a woman's club by Mrs. H. W. Farnsworth, fitly expresses the true mission of the artist. It is entitled:

"THE MINISTRY OF ART."

As art reflects the character of the artist, to be a minister for good, it must be the work of one who lives truly, who aspires nobly, who is inspired by divine realities.

Those who observe need to understand the laws of art, their accordance with nature, with all true and unvarying principles, and to have a genuine love of what is truly beautiful to be able to receive in full its delicate ministry. A kindling thought given expression in accurate forms, vivid colors graceful grouping, finds its way to the receptive mind, and awakens there a kindred feeling, an emotion like that which fired the artist soul.

We grow to be like what we love, and we need about us such objects as will appeal to those faculties most neglected in the ordinary routine of life. To look off upon the ocean; the great prairies; to stand upon the summits of high mountains, will be not merely a help to the sight, making it strong and enduring, but the whole being is expanded and strengthened by being drawn into sympathy with what is vast and comprehensive. The grand and heroic, the sweet, the unselfish, pure and truthful search for and stimulate what is of like nature in us.

Go into a picture gallery where the works of genuine artists are presented to view, not only feast your eyes and kindle your imagination, you may carry away with you rich treasures to be recalled at pleasure while memory lasts, without robbing any one or violating any moral precept. One reason why some works of art are impotent for the highest good, the most beneficial effects, is that the artist was only imitative; being ambitious he followed afar off the footsteps of some genius. He has not given his own creative power to his work.

There is a picture of genius, the work of a young woman, an aspirant, who feels that all real beauty has in it a moral power, in which genius is symbolized by a young maiden, a slender plainly robed figure, looking abroad over the world with cheerful courage as though conscious of power to do her life work well, with deep tenderness brooding in her fathomless eyes, as though she knew that the world was not all sunshine and flowers, and that many less favored mortals need help in their pilgrimage to enable them to reach the highest goal; a picture one may study and return to many times. It is suggestive and inspiring. A cherub holds a laurel wreath a little above and beyond as though saying:

"It is yours if you come up high enough; if you do not let sensuous life drag you down; if you do not become entangled in a web of conventionalities; and if by the divine power within you the world is enriched and made better; and your own nature is refined and elevated.

"This immortal crown cannot be won by any ignoble means. I can fly away with it if you work for self-aggrandizement."

The ministry of art is not always of the purest and best. It is as important to discriminate in works of art as in books and associates. Scenes of cruelty and violence; faces on which the sterner emotions or baser passions are depicted, are not good for daily contemplation even if they excite only disgust. Some pictures seem to have a hold upon you to arrest your attention; a power to move, to quicken dormant feelings to plant new impulses or to awaken new desires. They may haunt the imagination until you can interpret their interior meaning and comprehend the message they have for you.........The religious ministry of art was well understood by the early fathers of the church, who enriched the sanctuary at whatever cost with the best productions of the age. Saints, angels cherubs, the madonna and her child in painting and sculpture made the place of worship beautiful and glorious to the humblest devotee. If all else was incomprehensible, these arts, music, painting and sculpture, ministered to the worshipers, awakening love, reverence and adoration; uplifting them for the time into the sphere of the beautiful.

All true art is conducive to the higher education. If the artist as she out wrought the glowing thoughts that inspire her, could fully realize the possibility of its high and noble ministry, there might be less temptation to sacrifice to the fickle goddesses, Fame and Fortune, and her golden cup would be filled at Life's golden fountains.

Continued from Second Page.

of trying to drag them out. Charity is to love what the moon is to the sun a faint reflection cold and cheerless. For ages love has been profaned, desecrated dragged in the mire until, its divinity all forgotten it has become a jest for the vile, while charity its sentimental shadow, has received divine honor. At length justice is done. The restoration of the word love to its rightful place in that rare eulogy of St. Paul's will certainly effect a great change for the better in the ideas of the majority. As it is the chapter reads better it is more consistent with itself, and with the rest of the book; what it has lost in rhythm it has gained in truth. "And if I bestow all my goods to feed the poor and if I give my body to be burned, and have not love (charity) it profiteth me nothing." "Love suffereth long." "Love never faileth," etc.

As people meditate upon the sacred texts their minds will slowly assimilate the love idea, their hearts absorb the love principle, until at length realizing love they will realize God, for God is love—not charity.

MARIE A. WALSH.

Romeo, Michigan.

BOOK REVIEWS.

STORIES OF OLD ENGLISH POETRY. By Abby Sage Richardson. Boston: Houghton, Mifflin & Co., publishers. 300 pages, price $1. For sale at the Religio-Philosophical Journal office.

In her preface we are told how, "something over twenty years ago, in a dusty garret filled with trunks.........a little girl eight years old with tangled masses of curly yellow hair, and big eyes, always hungry for something to read" was rummaging about on a rainy day to find something more than the three precious books her grandfather gave her, and found at the very bottom of an old chest, Shakespeare in little old volumes and devoured the contents with eager delight. Out of this incident grew this book, in which the personages of Shakespeare's plays and of other poems, and the incidents and strange adventures of their lives, are given with a glow of enthusiasm and a fine simplicity which show that the child heart is the woman who writes. From Chaucer and Spencer she takes the stories of the Knight's Dilemma, Three Unknown Poets, Campaspe and the Painter, Friar Bacon's Bran Head, etc., from Shakespeare King Lear and his Daughter Portia or the Three Caskets, Macbeth, The Tempest, and other tales. The insight and experience of a gifted woman who keeps her child heart, make this an interesting book for young or old.

PEARLS OF THOUGHT. By Maturin M. Ballou. Boston: Houghton, Mifflin & Co., publishers. Price $1.50. For sale at the Religio-Philosophical Journal office.

Mr. Ballou for forty years had been scholar, author and editor—of course an extensive and varied reader. He noted down significant and fine passages—maxim, sentiment and inspiration—and here is the condensation of his labor, the gold and diamonds and fine jewels gleaned from many minds classed and ranged in order and labelled. Opening with Ability and closing with Zeal, are 300 pages between, in alphabetic order, of brief and wise and witty passages from many authors and ages. "Pearls of Thought" indeed! The motto on the title page: "Infinite in riches in little room—*Marlowe*," tells the story and makes farther commendation needless. The dedication: "To my wife, the patient and cheerful associate of my studies after more than forty years of happy companionship, this volume is affectionately dedicated," is fitly beautiful. Like all the books of these widely known publishers the volume is handsome and excellent in type and paper and binding. Their book making is a fine art.

TRANSACTIONS OF THE NATIONAL ECLECTIC MEDICAL ASSOCIATION 1880-81; including Proceedings at Tenth annual meeting, at Chicago, June, 1880. Edited by Alexander Wilder, Secretary. Vol. VIII. Published in behalf of the Association.

This volume of 550 pages gives a list of the members and officers of the association, a full report of the Chicago meeting, and essays and addresses on a wide range of medical science and practice, with an admirable Index such as is rarely equalled, at the close. Alcohol, Baths, Care of Children, Civilization and Longevity, Questions for Physicians and Answers for Mothers, Defects of Drainage and Sewers, Narcotics, etc., make up its valuable contents. The accomplished secretary and compiler, Dr. Wilder contributes an article on Economics of Health, which may find its way in the JOURNAL in good time.

IS SATURDAY OR SUNDAY THE CHRISTIAN Sabbath? By Rev. Wm. Armstrong, Methodist Episcopal, with Introduction by Rev. D. W. C. Huntington, D. D., of Genesee Conference, N. Y. 144 pages, price 25 cents. For sale at the Religio-Philosophical Journal office.

The author is at present preaching in Holly, N. Y., and this pamphlet is an argument against the Sabbatarian or Saturday Sabbath views and in favor of Sunday as the Sabbath. But it is more than this. It is an effort to show that the exact day is not the great matter, but that a day of rest and worship at some regular period, each seventh day as is the Christian usage, is an institution divine and from God ordained because it is in accord with man's needs and nature for human good and growth and not as a useless command of an arbitrary tyrant. While we may not agree with Mr. Armstrong in his views of the Bible command to "keep the Sabbath day holy" yet all special divine commands aside, the time honored custom of a seventh day of rest and release from care and labor is blessed indeed and the usage of meeting for a renewal of religious life and spiritual strength and light is a great and priceless benefit to the world.

No doubt it is misused and perverted to superstition, and for priestly dominion, but abuse is one thing and use another.

When the good day comes in which dogmatic theology is gone to the moles and bats, and when the priestly spirit is exorcised, and good and inspired men and women shall teach and help to higher truth as ministers serving their equals in rights for the common good, then will the day of rest and spiritual education, the Sabbath still survive. Its superstitious observances, tinged by a false sense of the sinfulness of secular labor, its ascetic abstinence from cheerfulness, its servility to dwarfing dogmas will pass away; rest, spiritual and mental culture, innocent recreation, and social enjoyment will fill its happy hours, and "the world will be the better for it." Theodore Parker said we should be grateful to the church for the good it had brought us, and not look only on the dark side of its history, and that the blessed Sabbath was a great boon it had given us.

Mr. Armstrong has rendered a service greater perhaps than he thinks of in putting the Sabbath on the rational ground of a good institution, helpful to man and so blessed by the Divine power. Beyond this his Biblical research is of less value to us than to him—yet it has a historic value not to be underrated. Certainly he makes his argument clearly from his standpoint, and in good spirit, and shows a thorough research of the matter. Under the heads Sabbatarian Proof-texts: Creation and Genesis; Sunday of the Ancients, Exodus Sunday; The Fourth Commandment, Jewish Sabbath a Memorial of deliverance from Egypt; Church law, not State Law; Form of the earth and laws of day and night in conflict with Sabbatarianism, etc., etc., he gives a great deal of information. The old idea of creation in six days of twenty four hours each he does not accept. The old notion that a decent thing, good to be done on Monday is a crime on Sunday, degrades morals and makes man a slave. The higher truth is coming that all time is holy, all honest work sacred but that is is well and wise to have the holy day a holiday of the soul and body—free and cheerful and reverent.

THE HUMANE JOURNAL.—From the office at 126 Washington street, comes this neat 8-page monthly, the organ of the Illinois Humane Society and it should be well known and sustained. This Society guards man or child or beast from cruelty, aims to educate in kind treatment of animals and to show the benefit of humane feeling. An excellent sermon on "Kindness to Animals," by Rev. C. F. Stratton, of Downer's Grove, mention of policemen who have done good service, a portrait of Frances Power Cobbe, the eminent English woman who has strongly opposed vivisection, or the torture of animals by physicians for professional purposes, and like matter make up this number. Within the month this society has attended to thirty complaints for abuse of animals, and thirty two for abuse of children giving help and finding places for the children, prosecuting in the courts, etc.

Dr. Pierce's "Golden Medical Discovery" has become so thoroughly established in public favor that were it not for the forgetfulness of people it would not be necessary to call attention to its power to cure consumption which is scrofula of the lungs, and other blood diseases as eruptions, blotches, pimples, ulcers, and "liver complaints."

PARSON CANTABLE is one of the most absent-minded men we know. At a funeral the other day, after going through the usual exercises for such cases made and provided, and while the bereaved circle was sighing and weeping, and the head mourners were completely overcome by his harrowing eloquence, he sank gracefully into his chair with the announcement "The usual collection will now be taken." Even the head of the mourners fairly snickered.

What Physicians Say.

SAN LEANDRO CAL. Jan. 6 1877.

Dr. R. V. PIERCE, Buffalo, N. Y.—Dear Sir—I have employed your "Pleasant Purgative Pellets" in my practice for the last four years. I now use no other alterative or cathartic medicines in all chronic derangements of the stomach, liver and bowels. I know of nothing that equals them.

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During a shower some persons took shelter in Rev. Rowland Hill's chapel while he was preaching, and he remarked "Many people are greatly to be blamed for making their religion a cloak, but I do not think that those are much better who make it an umbrella."

Magazines for July not before Mentioned.

Andrews' American Queen. (The Queen Publishing Co New York.) An Illustrated journal devoted to Art, Music, Literature and Society.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; The Teeth and their Relation to Health, Educating Children, Our Dessert Table, Editorial Department; Studies in Hygiene for Women; Current Literature.

Psychische Studien. (Oswald Mutze, Leipzig Germany.) A Magazine devoted to the Spiritual Philosophy with able contributors.

Babyland. (D Lothrop & Co.; Boston, Mass.) A Magazine for very little folks, contains pretty stories and is finely illustrated.

The Nursery. (Nursery Publishing Co. Boston, Mass.) An illustrated monthly for the youngest readers.

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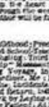
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Mediums and Mediumship.

We give a large space this week to articles on mediumship, and on the personal traits, the merits and demerits of mediums, by S. B. Brittan, of New York, and Dr. A. S. Hayward, a well-known magnetic healer of Boston. Some weeks ago an article by W. E. Coleman, mainly on the mediumship of J. V. Mansfield, found place in our columns. While it is not true to say of Mr. Coleman that he is "nothing if not critical," it is well-known that he is a clear and keen critic who pares of all extraneous matter from a fact, and so makes it stand out distinctly, ugly or beautiful as the case may be. Some call him hyper-critical, but without giving judgment as to that we notice that he often acts as what the doctors call a "counter irritant," serving an excellent purpose to call out the best that can be said on the other side. This present discussion turns a good deal on the methods and merits of J. V. Mansfield, not from any special dislike to him so much as because he is a prominent and widely-known medium, and so serves a good purpose for examination and criticism. Surely it is fair to give these differing views, and we may put it to the credit of Mr. Coleman that he has called out the others. These writers, starting with Mr. Mansfield, range out into an impersonal region of psychological investigation, where it is well to follow them, compare their views and judge for ourselves.

We all agree on the great value of mediumship, and a common want is for the best and most reliable. Mediumship has two uses which may be called esoteric and exoteric,—as a help to psychological study and research by the spiritual scientist; and as a means of awakening, convincing and converting the skeptic and inquirer.

Messrs. Brittan, Hayward and Coleman, for instance, could join us in a study of mediums, of the facts they bring and of their physical and psychologic conditions, and pay little heed to their habits or morals; none indeed, save as they were helping or hindering factors in our experiments.

If the medium had been intoxicated the day before, and we had caught him and kept him from liquor, and then he had lied to us all an hour previous; yet slate-writing, giving proof of unseen personal intelligence, had come to us when he and all others were away from the clean slates, that fact would stand out as proof of spirit-presence, irrespective of the liquor-drinking or the lie. In such investigation however, bad habits or moral obliquity would be disturbing elements, and we should find that, although good mediumship may exist with them, yet the highest and best is where pure life, finely balanced physical health and high morality go with the delicately receptive temperament that the unseen personalities can impress and control.

But when we come to the exoteric use of mediumship, to reach and impress skeptics and honest inquirers, that is a different matter. Vile habits and want of common honesty stand up like a wall of granite in their way, and it is of small use, worse than useless often, to commend to them the mediumship of the sot or the liar, as we ourselves can make it of little use, save for some curious experiments. We may, for convenience, divide mediums into three classes.

1. The honest and spiritual-minded, self-poised yet receptive, consecrated to their work as sacred and of high value, true in thought and life. Of these there are many known to the public, or known and greatly prized in private life.

2. Those of average conduct and character, dazed and surprised by their own strange powers which they very imperfectly understand; good in intent, usually true yet not always strong against temptation; perplexed and weakened by the conflicting sway of untoward influences from sitters in their circles and from invisible powers, and so sometimes falling into deception and then filled with sincere regret.

3. Persons low in morals, selfish in aims, having some mediumistic power but little integrity and no devotedness to a good cause, and so becoming shrewd and persistent tricksters.

For the first class let us join in commendation and respectful appreciation. For the second class let us have the charity we should give to the errors of daily life in all; yet, if need be sometimes, the exposure of their wrongs, joined with efforts to point out the better way and to keep them in strength of good purpose and good will. For the third class exposure and warning and rebuke. Such has been, and is, the aim and idea of the RELIGIO-PHILOSOPHICAL JOURNAL, and this because it is the best and truest friendship to mediums who wish to do right, and the best service to mediumship.

The perfecting and wise unfolding and culture of our own interior powers, a knowledge of clairvoyance and magnetism, the reaching to that self-poise by the medium which will make him, or her, receptive of good and repellant to evil influences,—all this and much else opens in the wide range of psychological research.

A word of comment on a few of Mr. Brittan's statements in his article on our first page. Much else that suggests comment and commendation must be passed by and left to the good sense of our readers.

He says of mediums: "These sensitive natures need education and protection." Yes, education they and we all greatly need on this matter; protection, from abuse and injustice, as a help to right doing on their part, mediums need; and their own righteous conduct is due to us in return for the friendship we surely should show them. The duty is mutual. Let them do their duty while we fail not to do ours.

Again he says: "It is little short of the most flagrant injustice to insist that such people (passive mediums) are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings, and drifting away, than the powerless waifs that float with the current of a deep and rapid river.... Whenever the voluntary powers of the medium are held in complete subordination by the volition of the spirit, there ends the moral responsibility of the mortal instrument.... The medium may be forced to do whatever the governing spirit may aim to accomplish."

Cases may occur in which passive and unconscious mediums are "forced" to do whatever—wise or otherwise good or bad—the "governing spirit" may wish. All this does not rid the medium of responsibility. He should not allow himself to be so controlled, for bad purposes. If he is so weak of will and unbalanced as to lose power of resistance, which may possibly occur sometimes, but far less often than is supposed, he should be put under wise treatment and his moral strength renewed, but never recommended as a reliable medium. A man in common life gets into bad company, is led down, psychologized by the strong will of knaves in the body, and becomes a burglar or a murderer. His career, beginning in thoughtless weakness and ending in crime, subjects him to the penalty of the law, and the judge in the court and society outside hold him responsible. If the medium allows himself to be blindly swayed and used for falsehood or evil folly by spirits of a low grade, he cannot escape responsibility. It is his business to avoid these evil influences, to break the spell, and not make the poor plea: "I did not do it. 'Twas the spirits through me." "The moral responsibility of the mortal instrument" must hold him to account "to resist the devil (or evil) and he will flee." Spirits in the body are mighty powers who can rally hosts of good angels to their help—as the Testament tells us "the Son of Man" did—and so rise out of weakness into strength, out of darkness into light. The poor creature floating like "a powerless waif" needs rousing up to stem the tide that drags him down; needs to hear the voice of duty sounding out like a trumpet-call to an inspiring sense of that "moral responsibility" from which he cannot escape, but which will be his scourging Nemesis or his guardian angel as he elects by his own thought and act.

Most dangerous and pernicious is the idea that mediums are not responsible. It saps the foundation of all ethics and morals and plunges Spiritualism into moral void and darkness and mental imbecility as well.

Even in cases of unconscious acts we must look back and look within. The man in his dream stabs the innocent wife by his side; that dream was the baleful shade of the thought of blood in his degraded soul.

The medium low in type and weak in moral will, is used by beings of a low type—for like comes to like, and his mean acts, even when unconscious, are shadows of his own meanness. Do we want wisdom, sincerity, fidelity and inspiring ideals from the life beyond? We must let all vulgar tricksters and weakly vicious persons alone, and give generous strength and support to the mediums whose spiritual qualities will attract these higher teachings and give us a diviner sense of our moral responsibility.

We do not say that Mr. Brittan aims to lower the standard of thought or life. Our aim is simply to give our views, as contribution to an effort, with him, for light on this important subject. As a committee of medical jurisprudents, examining a case of insanity and crime, might say that the responsibility of the criminal is not to be judged by the same standard as that of a sane man guilty of like offences, so it may be said that unconscious mediums, or such as are thoroughly psychologized, may be judged by a different standard from persons in a normal state. But, suppose the medical jurisprudents learn that the criminal was insane only when he visited a special place, or ate certain food; that he had been so informed and told too that his insanity, so caused, led him to crime; and that after such knowledge on his part, he voluntarily visited the place, or ate the food, and again became insane. That would change their view and they would put the responsibility on him. If the medium finds himself led to wrong doing by any invisible influence his first duty is to wrest himself from that fearful peril, and if he makes no effort he is "responsible for losing" his "moral moorings." We are not sitting in judgment on Mr. Mansfield or charging him with fraud, but simply giving the varied views of others to get light on an important question, not as affecting him only, but many others. This we say decidedly: if Mr. Mansfield, or any other medium, is led by mediumship to fraud and untruthfulness they are responsible, are in a perilous downward path, and the sooner they leave it the better for their moral and mental health, and to say this is the best service and friendship to these persons.

Selden J. Finney, one of the best mediums and grandest speakers, told us, years ago, how he awoke to consciousness one night sitting by a table in Ohio, and a group of friends seated with him looking on in wonder. He asked in amazement: "What does this mean?" and was told he had spoken eloquently for an hour. He thought it over and resolved to go on so long as he was not led to do or say any evil thing, and was not injured, mentally or physically. He went on, grew robust in body, vigorous in mind, grand in his spiritual nature. He learned to cultivate his own faculties and yet be receptive of spiritual influx, and so grew to be a normal speaker, inspired and helped by high intelligences and mediumistic in remarkable ways. He held close to his own moral responsibility, as all must, mediums or not.

If mediumship is a loophole of escape from allegiance to right; if mediums are to submit to such moral weakness and death, it is too perilous a price for them to pay, or for us to ask of them. But it need not be so, and the higher we and they hold the standard of accountability, the greater will be the blessing that will come to us all.

This view of this important matter may serve also as the best answer we can give to the thoughtful questions of our friend Dr. Hayward. He thinks Mrs. Huntoon a medium. We never saw her, but must take exceptions to Mr. Coleman's criticism of our editorial correspondence about her. When intelligent persons tell us that they saw tests of power and intelligence while Mrs. Huntoon was held by a lady and in their sight, and this in their own home, their word offsets Mr. Coleman's denial and makes it of small moment. That Mrs. Huntoon has weakened what medium power she may have by frauds and tricks is asserted by many good witnesses; as at present advised we could not commend her to any one.

Spiritualists would do well to give their countenance and support to our many good and true mediums. While helped and inspired by the facts of spirit-presence we must keep in mind the wonders and wide relations and great powers of our own inner-life, and not think that spirits out of these mortal forms "do it all." Facts may be wings or clogs, as we use them. The great fact of spirit-power should be a reminder and aid to the cultivation of our own powers, and so the grandeur of human wisdom and will, the depth of insight, the clairvoyant vision, and our glimpses through the gates ajar will join to give "the beauty of holiness" to a divine life on earth.

From Mr. Brittan's able book, "Man and his Relations," we shall get much valuable thought and fact on these great topics.

While watchful of error we will do well to think of the solid mass of fact, the strong array of proofs and tests of mediumship and spirit-presence compared to which this margin of doubt and dispute is small. Back of these fogs and mists tower up the mountains of truth, tinged with a heavenly radiance from the homes of the dear immortals. Let us work and wait for "the mists to clear away" that the great mountains may stand before our unclouded vision, and the golden light greet our waiting eyes.

"REMARKABLE SPIRIT-FACTS," on another page, is worthy special attention from the eminent character and position of the author. S. C. Hall is widely known as a literary man in England. "By special permission" of Queen Victoria—a rare honor—a late book of his was dedicated to one of the Royal family. His touching letter on the transition of his wife—gifted and known equally with him—our readers will remember. Few writers have stood so high, few persons have been so widely beloved, as Mr. and Mrs. S. C. Hall.

James A. Garfield and Lucretia Garfield—The Beauty of Human Affection—a fit and significant testimonial.

In the presence of a great trial, title and position, eminent as they may be, are less than personal character, and so we put the simple names of the President of the United States and his wife at the head of this article. Mr. Garfield still gains; his trust in the Infinite Goodness, his quiet and cheerful courage, his strong patience, his royal will, all help him "to pull through." Meanwhile, from all over the land, irrespective of rank or section or opinion, from all the wide earth, indeed, come messages of sympathy. This painful peril has given us some idea of the beauty of the family life of this wedded pair.

The Washington correspondent of the New York *Times*, thus describes Mrs. Garfield's arrival at the sick room:

The almost heart-broken wife was met by her son, James A. Garfield, Jr., Mrs. James and Attorney General MacVeagh. She placed her hands in those of Mrs. James, and directing a piercing inquiry into her eyes, exclaimed interrogatively:

"Well."

"Oh, every thing is going on beautifully," said Mrs. James in reply, "only he must not be excited. You must be very calm when you meet him."

Mrs. Garfield had nerved herself for the ordeal, and she answered simply, but with great firmness:

"I can do it."

The party then went sadly up the stairs, young James A. Garfield with his arm about his mother's waist. Arrived in the Library, every body but Mrs. Garfield paused, and the doctors withdrew with bowed heads from the President's chamber. Mrs. Garfield passed quickly in and the door was closed.

Of that solemn meeting between husband and wife no record will ever be given. The two were alone together without witnesses. At the end of about fifteen minutes the door opened and Mrs. Garfield came slowly out. There were

NO TEARS IN HER EYES,

and she walked with a firm step and took her seat in the library. She was very brave and bore up nobly under the great blow which had fallen upon her. As she left the room Mrs. James passed in. The President was smiling, and he beckoned with his finger to the lady to approach. She leaned over the President and he said:

"Have you seen Crete?"

Mrs Garfield's Christian name is Lucretia, and Crete is the pet name by which the President always speaks of her.

"Yes; I have met her," said Mrs. James.

"And how does she act; how did she bear it?" was the next eager question.

"She bore it like the true wife of a true soldier," answered Mrs. James.

"Ah, the dear little woman!" exclaimed the President. "I would rather die than that this should cause a relapse in her."

Soon after Miss Mollie entered the room. She, too, was very brave, and forced herself to assume a calmness which she could not feel. Advancing steadily toward her father, as he lay on what was supposed to be his deathbed, she said:

"Oh, papa, I'm so glad to get back to you, but I'm so sorry to see you in this way."

Then she kissed him, and the President, putting his arm around her neck, exclaimed:

"Mollie, you're a brave, good little girl."

"Well I'm not going to talk with you now," said the stout hearted little girl, as she tenderly removed his arm from her neck: "Wait till you get well."

And with these parting words she kissed him again, and turned and walked from the room followed by a beaming smile from the President.

An attendant physician when asked if the visits of the wife did not excite and injure the husband, said:

"By no means, they seem to have

THE MOST SOOTHING INFLUENCE

upon him. He always wants to talk, but she chides him gently by one sweet look and slight pressure of the hands, and then he smiles, just nods his head, and is apparently contented. But he keeps his eyes fixed upon her with a loving tenderness, and scarcely removes them while she is with him. I never witnessed more noble conduct than I have seen in Mrs. Garfield during this sore trial. There seems to be a singularly subtle bond of sympathetic union between this husband and wife. It is a life bound up in a life. The one rallies and improves apparently for the sake and under the magnetic influence of the other. If Mrs. Garfield was absent, I think there would be far less chance than there is of the President's recovery. Should a fatal result ensue after all (which I believe will not be the case), I should tremble for Mrs. Garfield. Yet she has such remarkable qualities, that I have no doubt under the heaviest affliction that could fall upon her, her brave heart would enable her to bear up if she thought it her duty to others to subdue her grief and live. She is, indeed, a model woman."

The venerable mother, too, at her Ohio home, shows great strength of soul, tender hope and trustful courage.

The New York Chamber of Commerce will raise $250,000, and present it to Mrs. Garfield—a fit and magnificent testimonial to the beauty and responsibility of womanhood. It is hers, for the use and benefit of husband and family.

Let all most earnestly wish and hope that this loving and true family may be kept together yet longer, and that the President of the United States may again be able to discharge his high duties.

Remarks of Another Dead Beat.

F. F. Follett, Chairman of the Ex-Sub. Com. N. L. L. L. of Ill., (whatever that may be) says in the *Fountain of Light*:

"I have been lamenting the want of a liberal paper in this State, as I do not affiliate with the R. P." (RELIGIO-PHILOSOPHICAL JOURNAL probably.)

We are sorry because he don't "affiliate" with us; wish he would long enough to pay for a bill of books that we have been trying to collect from him for the past few years.

Dr. Henry LaCroix, a prominent Spiritualist, of Montreal, Canada, is soon to start for Europe on a missionary tour. He will go principally among the French.

"Misreprentation as a Fine Art"

Is the title of an article in the *Banner of Light* of the 2nd inst., which opens by "regretting the constant recurrence of harsh and almost interminable personal contention," the "want of charity," the "misrepresentations," etc., and then goes on for over a column long adding its part to what it regrets. In Mark Twain's California story, after the death of Buck Fanshaw, his eulogist tells how that pugilistic fireman sailed into a street row, and made it bigger by mauling and laying out in bloody style a half score of roughs, and then exclaimed: "I'm bound to have peace, if I fight for it." The long article of the serene and peaceful *Banner* reminds one of Buck Fanshaw.

It charges the JOURNAL with "one of the most flagrant acts of wanton assault, not founded on any enduring principle of justice, but in the bitter and baleful soil of personal or professional jealousy," in an article in our issue of June 18th, "The *Banner* at last speaks," and then says: "In the course of this editorial, after admitting (if its language has any particular meaning) that the bitter onslaughts made by its management upon the spiritual media have wrought unfavorably on the JOURNAL, it exclaims," etc. As this is their opening statement, we meet it at the start, and say: Not by any possibility can the *Banner* specify, or point out in any word or sentence of the editorial to which they refer, any such admission or any such statement of the fortunes of the JOURNAL good or bad; and this for two excellent reasons: First, we are in good and thriving condition: second, if we were not we are not verdant enough, with the *Banner* in its present unfortunate mood, to take pains to inform it of the fact. We look the world in the face, pay our way and say our say frankly and fairly, make no claims to infallibility, accept thankfully all friendly criticism, live and thrive by steady work and care, ask odds or beg help of no man or woman, and are grateful for the kindness of a widening circle of friends.

When the *Banner* has tried to make good its very first statement and failed, as fail it must, we may go through some of its other assertions and its ideas of "misrepresentation" may get to be a good deal clearer than now.

One word of a singular and baleful illusion, "obsession," or whatever, under which the *Banner* unfortunately labors, and which crops out in this article in its allusion to "bitter onslaughts on spiritual media." Its cherished notion seems to be that the JOURNAL is conspiring against Spiritualism and against mediumship *per se*, and that the *Banner* is the bulwark of defence for persecuted and abused mediums. It has the JOURNAL regularly and reads it. Lists of names of mediums, editorials and articles aiming to enlarge our knowledge and appreciation of mediumship, and commendations of good mediums are in our pages weekly. All these our readers see, but the poor *Banner* "having eyes sees not." It is a pitiful hallucination. Can some good genius devise a way to clear the blinding glamour from its mental and spiritual vision?

CAMP MEETINGS.—At Onset Bay and Lake Pleasant open as this goes to press, with such array of good speakers as are well worth hearing; with mediums of different gifts; with the freshness of life on the sea side and among the pines, and the social ease and freedom that lend a charm to such assemblages.

The Lake Pleasant list of speakers finds place in another column. At Onset it is as follows:

Sunday, July 17th, Dr. B. Storer and Mrs. Emma Paul, Vt.; Tuesday, July 19th, Rev. L. K. Washburn, Lynn, Mass.; Thursday, July 21st, Mrs. Paul; Saturday, July 23rd, Mrs. A. Middlebrook-Twiss of New Hampshire; Sunday, July 24th, Geo. Chainey and Mrs. A. M. Twiss; Tuesday, July 26th, Dr. I. P. Greenleaf; Thursday, July 28th, G. A. Fuller; Saturday, July 30th, Dr. Storer; Sunday, July 31st, G. A. Fuller and Mrs. N. J. T. Brigham of N. Y.; Tuesday, Aug. 2nd, Jennie B. Hagan and W. J. Colville; Aug. 4th, Mr. Colville; Aug. 6th, Dr. Greenleaf; Sunday, Aug. 7th, G. H. Geer and Mrs. R. Shepherd Lillie; Tuesday, Aug. 9th, Mrs. Lillie and music by Prof. Lillie; Aug. 11th, G. H. Geer; Aug. 13th, Miss Hagan; Sunday, Aug. 14, Lizzie Doten and S. B. Brittan.

Surely this is a feast of reason and inspiration, and boat rides and music and dancing to vary the days and evenings—instruction and enjoyment well mingled. In social recreation as well as in its spiritual food, Lake Pleasant is pleasant indeed.

Neshaminy camp, too, gives its list of able speakers and mediums, men and women; its tents and cottages and good board at reasonable rates; its boating, dancing and social life, in which Pennsylvania excels. The thousands who went last year will go again, with more. The promise is good, may the end be full of use and enjoyment.

To the many in the west who cannot reach the sea board, the lovely Goguac lake at Battle Creek, and the camp there from August 12th to 22nd, open their attractions, and should call out thousands, as they probably will. So far these camp meetings have been of real and lasting benefit, let these endure and they may well be kept up—especially if the people's good behavior while in attendance shall hold up to its excellent and high state, as in the past.

"MY DEFENCE OF MEDIUMS."—Mr. S. B. Brittan sent us the manuscript of this article on our first page, and, as he wrote us, sent it also to the *Banner*. Being nearer they doubtless had it earlier, while it failed to reach us in time for last week. This explains its appearance in both at so near the same date.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. G. Amos Pierce will officiate at funerals or answer calls to lecture. Address him at box 129, Lewiston, Me.

Mrs. F. O. Hyzer has closed her lectures for a season. She has ministered very successfully for the Brooklyn Society of Spiritualists.

The Mediums' Meetings at West End Opera House Sunday afternoons are still kept up; notwithstanding the intense heat the interest is maintained, and they are in good spirit.

Frank T. Ripley is at St. Louis, Mo., and can be engaged for lectures and tests, at points between there and Chicago, for August and September.

The Rev. Edward Everett Hale says that the revision of the Bible "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

Dr. J. H. Rhodes will have a news stand at the Neshaminy Falls Camp Meeting, and will keep the JOURNAL and other spiritual publications for sale. He will receive subscriptions for the JOURNAL.

"VISIONS OF THE BEYOND, by a Seer of To-day," by Herman Snow of San Francisco, is an inspired and eloquently suggestive book by a gifted and sincere man. Price $1.25; for sale here.

Mr. J. Roberts from Hays City, Kansas, calls to supply himself with spiritual literature like a sensible man. Sensibly, too, he waits for cooler weather before visiting any mediums.

W. J. Colville is invited to speak another year by the Berkley Hall Society of Boston, so we learn from the *Banner of Light*. This young English medium seems to "wear well" as a speaker, which is a good sign.

Mr. Sturgis, a well known and substantial pioneer settler and one of the family from whom the beautiful town of Sturgis, Mich., is named, called to testify his interest in the JOURNAL to which he is an old subscriber.

Mrs. Ophelia T. Samuels writes from Sheboygan Falls, Wis.: "I shall fill a two months' engagement here. I greatly regretted that I could not be at Sturgis meeting, but a prostrating attack of illness at Detroit made it impossible.

J. W. Dennis and Mrs. E. C. Dennis, 319 West 4th street, Cincinnati, Ohio, called at our office and gave us a pleasant talk some days ago. They were going out to spend Sunday with Mrs. E. V. Wilson, in whose welfare both Mr. and Mrs. D. have taken much kind interest.

"GEMS OF KNOWLEDGE, Common Sense Prescriptions," etc. This sensible, scientific, practical and excellent book on domestic medicine should be everywhere, as a help to family health and a cure for illness. Paul J. Barrington, M. D., & Co. are authors and compilers. It is on sale here; price $2.00.

The London *Spiritualist* says: "Colonel Bundy, Editor of the RELIGIO-PHILOSOPHICAL JOURNAL (Chicago), is about to pay a three months' visit to the Azores, for the benefit of his health. Spiritualists in America cannot well spare him, for his is the only one of the three weekly spiritualistic newspapers in the States, which tries to put down imposture and swindling inside the movement."

Religious liberty is an unknown quantity in Russia. The Moscow Court of Justice (so-called) has just decided that a new church edifice belonging to the sect of Old Believers shall be pulled down, and the *Golos* is bold enough to say that it is no wonder the masses are sullen and discontented when they are denied even the privilege of worshiping in the faith of their fathers.

David Walker, of Readsville, N. C., while serving in the Confederate army, was wounded precisely like the President, and recovered without the surgeons being able to find the bullet. Simultaneously with the attempt on the life of the chief magistrate, Walker represented himself as suffering intensely from his healed wound. Mrs. S. C. Gardner, the nurse who first dressed President Garfield, passed away at the moment Guiteau fired his shots.

Jesse Shepard, the remarkable pianist and musical medium, is at St. Lawrence Hotel, 76 Adams street, for a few days, on his way from New York westward. It is to be hoped, and it is expected that he may give a few evening entertainments in parlors. His piano playing is wonderful indeed—so pronounced by musicians in Europe and this country, and his singing is remarkable. All should hear this rare music.

Hon. Andrew D. White, during his residence in Berlin as the American Minister, has made a valuable collection of medallions, gems, statuary, portraits and photographs for the benefit of Cornell University. Minister White is about to return to this country, and has been honored by a farewell banquet in Berlin, which was attended by some of the most distinguished *literati* of the city, as Professors Curtius, Mommsen, Treitschke, and Dr. Nachtigal, the African traveller.—*Free Religious Index.*

How Women Would Vote.

Were women allowed to vote, every one in the land who has used Dr. Price's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By druggists.

Griscom's Fast—Forty-fourth Day—Clear Grit.

Monday the 11th, at noon, we saw Mr. Griscom at his rooms, sitting easily in a chair, talking cheerily with a group of a dozen visitors, gripping his dynamometer with more strength than any strong man among them, and this on the forty-fourth day of a water-diet,—nothing else, unless the physicians who have him in constant charge lie, and they are said not to be of that kind. The faster looks pale and shows loss of flesh, but is buoyant and keeps up his will, so that the spirit masters the body. Let him lose that royal will a moment and it would be physical collapse and probable death. His pulse stood at 50, temperature 97⅗, weight (on the 10th) 149 lb., the same as a day before and a loss of 48 lb., from the start.

PROF. TOWNSEND—TEACHER OF CLAIRVOYANCE AND PSYCHOLOGY.—See advertisement in another column. The gentleman comes well recommended and teaches, successfully as he claims, the use of these powers for good objects. How he gains his knowledge he seems hardly to know. We might consider him a medium, but he seems not to be either an enemy or an advocate of Spiritualism but simply open to conviction on that, as on other subjects, and engaged in teaching what he holds as important sciences.

Mrs. J. E. Lemmon, box 457, Canton, Ohio, desires the address of Dr. W. W. and Mrs. Cochrane. Will some one please send it to her.

IN MEMORIAM.—On Sunday, July 3rd, a great audience filled Unity Church to hear Robert Collyer, who was invited to come from New York and give a memorial discourse on three well-known men of this city, his personal friends and leading members of the Society—Judge Peck, Eli Bates and Gilbert Hubbard. He sketched their lives, without flattery but in frank sincerity and kindly sympathy. He said they were bound to him by strong ties; his life was blended with theirs, and he could not give them up. They enjoyed their life, which was not a pilgrimage. They were well born, well cultured, and loved work for its own sake, which was one of the divinest blessings heaven bestowed. All had to bear burdens; the greatest of all sorrows came to them, but they bore up. Each one was in his own way a good man and true. They were men to be proud of. They made money, but it was well made money. There was not a dirty dollar in their safes. They were gentlemen—gentle and trustful towards man as towards God. Pity, mercy, and gentleness sat like doves in their hearts. They were gone on, to live and gain and do good forever. In his prayer was a touching allusion to President Garfield that moistened many eyes. A pleasant original hymn for the occasion:

"It singeth low is every heart."

was sung.

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SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-15

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Campmeeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesday Aug. 3rd, Alfred Denton Cridge; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baltimore.

Tuesday, Aug. 9th, Cephas B. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 11th, Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fletcher; Saturday, the 13th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond, Chicago, and Henry Kiddle, of New York; Tuesday, the 16th, [illegible] Wednesday, the 17th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 19th, [illegible] Saturday, the 20th, Dr. S. B. Brittan; Sunday, the 21st, Mrs. Cora L. V. Richmond, and Ed. S. Wheeler, Philadelphia; Tuesday, the 23rd, Dr. G. H. Geer, of Michigan; Wednesday the 24th, Ed. S. Wheeler; Thursday and Friday, the 25th and 26th, Prof. [illegible] Eccles, Brooklyn; Saturday, the 27th Dr. G. H. Geer; Sunday, the 28th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 30th, Fannie Davis Smith, Wednesday, the 31st, Jennie B. Hagan.

Thursday, September 1st, W. J. Colville; Friday, the 2nd, Mrs. Sarah A. Byrnes; Saturday the 3rd, Dr. H. B. Storer; Sunday, the 4th, W. J. Colville, and J. Frank Baxter.

With this array of speakers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to be satisfied every day in the week. Judging from past experience our gathering this year will far exceed in numbers any of its predecessors.

Mrs. A. D. French, of Boston, a lady of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are already under contract to be built this season. J. H. SMITH, Clerk.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4420 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Passed to Spirit-Life.

On the morning of June 27th, at his residence on Prairie Ronde, Mich., Mr. Abner Mack passed to spirit-life, aged 87 years.

Mr. Mack is an old settler in this State, having come here in 1833 from Massachusetts. For many years he has been a "confirmed" Spiritualist. A wife, six children and a large company of relatives and friends assembled to pay their last tribute of love and respect at the family home. By his industry he had possessed himself of a nice property. The History of Kalamazoo County contains these fitly spoken words: "He is an exemplar, a life well spent, a man of sterling integrity, honest dealing and industrious habits, and holds an enviable position in society." The discourse was given by the writer, G. B. GREE.

At 334 North State Street, Chicago, Friday morning, July 8th, Mrs. Mary A. Thayer, aged 87.

Born in Boston in 1795, a woman of superior qualities of mind and heart, a clear souled Spiritualist fearless and serene with unshaked convictions and clear mind to the last. The family and friends met at her home, the home of her daughter, Mrs W. A. Whiting and husband, on Saturday morning, the 9th, and G. B. Stebbins spoke of her life and transition.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Comet.

BY OLIVER WENDELL HOLMES.

The Comet. He is on his way,
And singing as he flies;
The whizzing planets shrink before
The specter of the skies.
Ah! well may regal orbs burn blue,
And satellites turn pale—
Ten million cubic miles of head,
Ten billion leagues of tail!

On, on by whistling spheres of light,
He flashes and he flames;
He turns not to the left nor right,
He asks them not their names;
One spurn from his demoniac heel—
Away, away they fly,
Where darkness might be bottled up
And sold for "Tyrian dye."

And what would happen to the land,
And how would look the sea,
If in the bearded devil's path
Our earth should chance to be?
Full hot and high the sea would boil,
Full red the forests gleam;
Methought I saw and heard it all
In a dyspeptic dream:

I saw a tutor take his tube,
The comet's course to spy,
I heard a scream—the gathered rays
Had stewed the tutor's eye;
I saw a fort—the soldiers all
Were armed with goggles green;
Pop cracked the guns! whizz flew the balls!
Bang went the magazine!

I saw a poet dip a scroll
Each moment in a tub,
I read upon the warping back,
"The Dream of Beelzebub;"
He could not see his verses burn,
Although his brain was fried,
And ever and anon he bent
To wet them as they dried.

I saw the scalding pitch roll down
The crackling, sweating pines,
And streams of smoke, like water spouts,
Burst through the rumbling mines;
I asked the firemen why they made
Such noise about the town;
They answered not, but all the while
The breaks went up and down.

I saw a roasting pullet sit
Upon a baking egg;
I saw a cripple scorch his hand
Extinguishing his leg,
I saw nine geese upon the wing
Toward the frozen pole;
And every mother's gosling fell
Crisped to a crackling coal.

I saw the ox that browsed the grass
Writhe in the blistering rays;
The herbage in his shrinking jaws
Was all a fiery blaze;
I saw huge fishes boiled to rags,
Bob through the bubbling brine;
And thoughts of supper crossed my soul;
I had been rash at mine.

Strange sights! strange sounds! O fearful dream!
Its memory haunts me still;
The steaming sea, the crimson glare
That wreathed each wooded hill;
Stranger! if through thy reeling brain
Such midnight visions sweep,
Spare! spare! O, spare thine evening meal,
And sweet shall be thy sleep!

Items from the South.

To the Editor of the Religio-Philosophical Journal:

We have rented a nice hall where I have been lecturing since my return from Washington, every Sunday, until the last two. These, with the intervening days, I have spent pleasantly in Atlanta, Georgia. This is one of the most flourishing towns in the South. It is emphatically the "Gate City" of the Empire State of the South. They have a noble band of liberal element there. They have a fine large hall and a regularly installed Pastor, the Rev. Dr. Bowman, who was educated at the Virginia University, and was about fifteen years a Methodist preacher. He is a talented and popular man, and much beloved by the citizens of Atlanta, where he has been for two years preaching for the Universalists. They organized an association which was then named the "Liberal and Spiritual Church," embodying the constitution and principles of the one we arranged here, some copies of which I sent you. They elected a fine corps of officers, and I think they will build up a large organization.

I shall never forget the pleasant time I spent with this intelligent community. Noble men and women, zealous for pure Spiritualism, compose the members of this "Spiritual church." They are organizing a Lyceum, and are to have a circulating library. Authors and publishers would do a good deed by sending them some books. Atlanta presents the finest field that I know of in the South for doing good. They are very anxious to have a good materializing medium there. Lecturers passing that way should stop over there a while. They will meet a cordial welcome, and have a fine opportunity for doing good. Bro. Ladd is a whole host, well tried, and works nobly; is liberal and generous. There are other noble men and women who are good workers. I predict for them a prosperous association of Spiritualists.

"Westward the Star of Empire wends its way." So shall I direct my course when I leave home again. I expect to go as far as Denver, Colorado, returning so as to be at the Liberalist and Spiritualist Convention for the State of Kansas, to be held the 25th of August. I will send to any one desiring them copies of our "Spiritual Church" Charter, Constitution and By-laws, with a number of songs suitable for use in spiritual meetings, gratuitously. They are broad and liberal as well as spiritual; no creed or dogma as conditions of membership. Send for a few copies and circulate them among those who are inquiring about what we are and what we believe and what is our religion, which is to do good to our fellow men.

SAMUEL WATSON.

Memphis, Tenn.

"Spirit Jottings."

To the Editor of the Religio-Philosophical Journal:

In your issue of June 25th, Mr. Wm. Emmette Coleman, under the above caption, uses what seems to me to be abusive language against Mrs. Huntoon. I have no sympathy with fraud but when I write concerning mediums and use their names, I am careful not to say anything that shall be an injustice to the medium in my desire to do justice to the public. When Mr. Coleman makes the broad assertion that "there is no reliable evidence that anything genuine ever occurred in her presence," etc., I consider he does her a great injustice. I write as a Spiritualist who believes from reason and evidence. If spirits control individuals and spirits differ in growth of development, and the magnetic and electric forces of the medium attract spirits not on a high plane of spiritual growth, and the medium while under the influence of such spirits does unbecoming acts, the question is to know where to draw the line of responsibility as far as the medium is concerned. Should mediums under spirit control or influence be condemned or otherwise when they do good or bad acts, is the question of the hour? It is an easy thing to say to a disembodied spirit when they are influencing a medium to do wrong, "Get thee behind me," but much easier said than done in many cases. I feel it a duty I owe the inhabitants of spirit-life, the spiritual philosophy and Mrs. Huntoon, to say that Mr. Coleman must have made a mistake when he makes the above statements concerning Mrs. Huntoon.

A. S. HAYWARD.

Boston, June 27.

Lily Dale—Alden Family Statement.

To the Editor of the Religio-Philosophical Journal:

Since we have been publicly misrepresented and the objects of the Lily Dale camp meeting, its origin and continuance have been published in a manner to mislead and prejudice the honest public, we deem it due to the people, the cause of Spiritualism, and to ourselves, to make the following statement:

The first camp meeting was held as an experiment on these grounds in September, 1877, by the consent and approval of Willard Alden who owned the property. The second camp meeting was held in September, 1878, after the property came into possession of the heirs. During the year 1878 the grounds were fenced at a cost of $160, for which the committee were in debt. The heirs assumed the debt and paid for the fence. In the Spring of 1879, when the committee met to arrange for the third annual camp meeting, the heirs put in a claim for 25 per cent. of the gate fee, for use of grounds and improvements. The committee voted to pay it. Soon after this several members of the committee withdrew, and others followed until a minority only remained, of whom O. G. Chase, of Jamestown, Chairman, asked us to take the camp meeting off their hands and carry it on, inviting to our aid such co-operation as we might need, they agreeing to give us their hearty support and influence to make the meeting a success. We accepted their proposition, and became responsible for all expenses, and as far as we could, kept the engagements they had already made with speakers for that year; but instead of giving us their aid and support, we are sorry to say their co-operation was against us.

At the close of the meeting we announced a fourth annual meeting, to be held in August, 1880, after which the disaffected parties announced from our platform at our meeting that a new camp meeting would be held sometime the next year. This was a prepared paper in which they set forth their grievance in a manner which reflected against our motives in accepting and carrying out their proposition. No explanation or defence was offered, since we trusted the honesty, truth and good sense of the people to justify our position.

In the early summer of 1880, after our notices were published in the spiritual papers, the new party advertised a camp meeting on the same Island, just across the street, to commence a week earlier than the regular meeting, and continue a week after its close, thus covering the whole time of the Lily Dale meeting. Every possible device was used to prejudice and mislead the public to our injury, to all of which peaceful silence was our only answer. Near the close of the meeting we arranged to announce the next meeting for August 1881, but the new party learning the fact, made haste to announce their second annual meeting for August, some 10 days before the close of the first one. When we heard of this, we changed the time for the regular meeting from August to June to avoid unpleasant collision. Thus originated the June camp meeting at Lily Dale. The grounds were dedicated to free speech and free investigation by the request of Theo. C. Alden, one of the heirs of whom they complain. For any Sunday meeting, the hall and grounds are and ever have been free to all denominations for a single day; but to give the use of the grounds and improvements for a month or more at a time, for a party to monopolize and control and charge the public a fee for the privilege of sharing free speech and free investigation, thus excluding all others from whom we receive revenue, to meet expenses and pay interest, was never contemplated by Willard Alden, nor is there anything upon which to base such an absurd claim. The grounds and hall are in all respects as free to-day as they ever were, or were intended to be; nor are the new grounds any more so. The statement that "the Spiritualists of Western New York and Northern Pennsylvania met and organized" sounds large on paper; but when it is known that this august body consisted of, perhaps, one half-dozen Yorkers and one Pennsylvanian, who resolved to rule or ruin, and their personal sympathizers angry because we refuse to donate our property to give them the privilege of office and authority to rule in the name of Spiritualism and free as earth, the magnitude of this assemblage dwindles. We have no objections to their camp meeting and honest success, but we think success obtained by such efforts to prejudice the public by false assumption and public misrepresentations, a poor and unworthy object for a body of Spiritualists to engage in.

ALDEN FAMILY.

Lily Dale, Casadaga, N. Y.

The Painlessness of Death.

At birth the babe undergoes an ordeal that, were he conscious, would be more trying than a most painful death; yet he feels it not. Born in an unconscious state, the brain incapable of receiving conscious impressions, his entrance into this hitherto unknown world is accomplished during a state of oblivion, known as nature's anæsthesia:

"Painlessly we come, whence we know not—
Painlessly we go, whither we know not!"

From the earliest period of human history death has been considered as necessarily accompanied by pain; so general is this belief, that the terms "death-agony," "last struggle," "pangs of death," etc., have been in almost universal use in every age and under all conditions of society.

Nothing could be more erroneous; the truth is, pain and death seldom go together, we mean the last moments of life. Of course, death may be preceded by weeks or even months of extreme suffering, as occurs during certain incurable diseases.

So exaggerated has been this notion that it has been considered an act of humanity to anticipate the "death-struggle" by violence; for ages it was customary among the lower classes of Europe to hasten death by suddenly jerking the pillow from beneath the head of the dying, thus throwing the head backward, straining the pharyngeal and thoracic muscles, rendering the respiration, already difficult, shortly impossible. A Venetian ambassador, in the time of Queen Mary, asserted that it was a common custom among the country people to smother the dying by means of a pillow placed over the face, upon which leaned or sat the nearest relative. This was founded upon the pious belief that a short road was the best one. This custom was handed down from generation to generation, parents performing it for their children, and *vice versa*. But, perhaps the saddest privilege ever allowed the near friends of a dying man occasionally occurred during the reign of Queen Elizabeth, when through executive clemency—in executions by hanging—they were permitted to grasp the feet of the suspended criminal, and, by clinging to the extremities, precipitate their additional weight on the body, thereby hastening strangulation. It is needless to say that these theories are false in both conception and practice. Death is a physiological process, and like all other animal functions should be painless.—DR. THOMAS D. SPENCER, *in Popular Science Monthly for July*.

Evolution—The Fletchers.

To the Editor of the Religio-Philosophical Journal:

Please make a request for me in the JOURNAL that Deacon D. M. Cole publish his lecture on Evolution in full. A synopsis or abstract of the kind furnished on that important question, at a time when Darwinism proper is evidently dying out, is simply aggravating, especially coming from one who is evidently qualified to throw some light upon it from the real—the spiritual side, from the domain of causes, rather than from effects.

I heartily endorse your course in the Fletcher case and am delighted that my best friend of its kind, the JOURNAL, has "hit straight" and "driven home," once more coming out of "the fire" with clean hands and brilliant face. In my opinion it will prove better for the cause to have a less number of mediums if the remainder have the strength and sagacity to resist evil spirits and evil influences from any source. I cannot think that it is entirely volitional and premeditated with them all.

DR. C. D. GRIMES.

Sturgis, Mich.

Henry Yokey writes: I will add that the JOURNAL is the only paper devoted to Spiritualism that I subscribe for, but frequently I have sample copies of other papers sent me. According to my judgment there is a soundness about the JOURNAL that is not found in other papers.

Healing by Laying on of Hands, by Matthew Coker in 1653.

(Medium and Daybreak.)

TO THE EDITOR.—SIR.—In the recent vol. of "Domestic State Papers" for A. D. 1654, p. 188, is this extract from a note of Robt. Gell to Lady Conway: "Two things are now questioned—one, whether there be gifts of healing in the church as in the apostles' times; the other, whether Mr. Coker has those gifts, or only pretends to them? You question not the former, for the arm of the Lord is not shortened, the needs of mankind are the same, and a special promise is left to believers of that kind. John xiv, 12. As to Mr. C—I have only known him lately by sending me his book (B. M. Lib., E 734—No. 8 King's Pamphlets), and by two short visits he gave me six weeks since (April, 1654). To-day (26th May) I went with him to a friend in Islington, whom I fear will die, and in returning I saw he had that gift, for divers came to him lame, who received present cure. A wounded man who could not bear his arm moved, after Coker's touching him, had his pain abated and could move his arm. A woman whose right hand had been bent downward ten years and the sinews shrunk had it restored. The Earl of Pembroke told me Coker had done him much good, causing him to void a bladder of blood out of his stomach by laying on his hand. I was told that a lame man eighty-six years old brought to him went away on his feet. A woman whose arm had hung lifeless three years, and had been cut without bleeding, after half an hour of his handling was restored, and blood ran from the cuts. Many who had known her about Shoreditch went to see her. A man who was raging mad was brought and went sober and ashamed of his distemper. Consider from what principle these works proceed. God alone doth wondrous things." This Matthew Coker, of Lincoln's Inn, related his experiences in 6 p. 4to stating that he had cured a leper—Henry Flemming. Also the father of this man by laying on of hands and applying an ivy leaf to the wound, saying: "Stand up and walk!" Several persons he cured in a hospital, who "all rejoiced and gave glory to God." Several had a restoration to sight, and otherwise by this free gift. In a child Coker "cast out the evil spirit," and it was restored. These things were done "by the finger of God." This tract is dated 17th March, 1653, and seems to be genuine. In his life and times, by W. Lilly quoted from in my "Occult Literature," 1863, crystal seeing is mentioned, but not this legal seer of Lincoln's Inn.—I am, yours truly, "C. C."

London.

Paw Paw Grove Meeting, Mich.

The Spiritualists of Paw Paw and vicinity held a grove meeting at the lake four miles west of the village, June 26th, under the auspices of the State Association. This is a beautiful sheet of water, along whose shore runs a narrow gauge rail road. On the north shore is a pleasant grove, well adapted for out-door meetings.

At an early hour crowds assembled from the surrounding country and the two special trains, one from Lawton, the other from Lawrence, brought hundreds from neighboring villages. At 11 A. M., the meeting was called to order by L. S. Burdick of Texas, Mich., President of the State Association. Music opened, followed by a brief speech by C. B. Lynn, on "What good is Modern Spiritualism?" He said: "Spiritualism is a fact in nature and is, therefore, independent of our knowledge or belief. We are not responsible for its existence. Our prerogative is to learn all we can of it." Great interest was manifested in his talk. Bro Lynn was followed by the writer who spoke on "The Coming Church." At the close of his address dinner was announced, and was abundantly served from many baskets. The orchestra called us "to arms" again, and at 2:30 P. M., your correspondent gave a short speech on the "Use of Spiritual Phenomena," and Mr. Lynn gave the oration of the afternoon on "Modern Orthodoxy," which was an able effort, well received and frequently applauded. This closed the programme, and all seemed pleased. We see no reason why annual grove meetings cannot be profitably held on these grounds. Mr. E. L. Warner and his son deserve credit for their untiring interest and efforts. The narrow gauge rail road officers were accommodating and offered fair terms to the proposed meeting of the State Association at Lawrence, the last of July. On the whole this day at the Grove is to be remembered as of pleasure and profit.

G. H. GEER.

Paragraphs from Medium and Daybreak.

Is Spiritualism really Iconoclastic? Is it not rather Constructive? Is not every step it takes an affirmation? The tip of the table, the rap, the view of the seer: are they not all of them—every form of manifestation—the declaration of a positive existence—a force, an intelligence?

But, hold, what does "Iconoclast" mean?—An Image Breaker! Human notions are subjective "images"—idols, just as much as the "stocks and stones" of the "heathen." Every item of positive knowledge we receive dispels some false notion—breaks some idol—that occupied the site of truth. So then, Spiritualism, like all forms of knowledge—science—is iconoclastic. It is bound to be so, otherwise the "images" would displace Spiritualism. "It is the stone which the builders rejected;" "and, Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

It is very unfortunate when a medium identifies himself with the spirit that is supposed to control. When such is the case, any remark made either on the character of the spirit or the manner of control, puts the medium in a pet, and all further attempts at the elucidation of truth are fruitless. All forms of passion pride and personal feeling are direct incentives to spiritual uncertainty. Mediums whose minds are thus prepossessed can never give true scope to the control. So that they are likely to fall into the grip of spirits warped and twisted like themselves.

Sensible.

If ever Spiritualism is to grow out of simple belief, into actual knowledge, if ever it is to find a firm footing in our land, we must cease to coddle it as if it were a cherub. Because of its extraordinary claims it ought, and will be, in its onward career, subjected to the fierce blaze of discussion and criticism, but for all that it will thrive the better. Aye, better even through the assaults of its foes than the too frequently ill advised, albeit ardent advocacy of many of its friends. Because we are, as Spiritualists, pleading for Spiritualists to invite the application of a rigid criticism and an accurate and exhaustive analysis, which in the immediate future is sure to follow the promulgation of the opinions, thoughts, and conclusions we have formulated as the result of our observations of phenomena occurring at séances, do not suppose we are encouraging a suppression of any of the facts, or that we are (because we advise the exercise of greater care or caution in this investigation) any less devoted than the most enthusiastic; but be assured it is because we are firmly persuaded that a careful and systematic inquiry will result in the only adequate and reasonable explanation—namely, the spiritual hypothesis.—*Herald of Progress*, Newcastle-on-Tyne, England.

Pious Cruelty and Impudence Rebuked.

In one of his San Francisco exhortations Moody spoke of the fate of those who, otherwise good, were not regenerate by divine grace. He feelingly referred to his grandmother, who died unconverted, saying: "Although she was good and kind, and dearly loved by me, I fear she has met with the reward of all who die not owning Christ. I know she is in hell." At this moment a young man near the front arose and walked down the aisle toward the door. "There is a gentleman," said the revivalist, "who is tired of listening about Christ. He is going straight to hell." The object of this public rebuke turned and said, in a clear, quiet voice: "Well, is there any message I can take to your grandmother, Mr. Moody?"—*Rochester (N. Y.) Evening Express*.

Baptist Common Sense on Prayer.

Within the past few months, there has been an increase in the number of narratives how this one, being bed-ridden, prayed for healing, and was immediately restored; and how that one, having a note to pay, but no funds to meet it, made supplication regarding the matter, and the exact amount needed came to hand from an entirely unexpected source. It is a fitting time, therefore, to renew the remark that it is not true that whatever we pray for aright will surely come to pass. Paul prayed and prayed aright, but the thorn in the flesh was not removed. Jesus prayed that the cup might pass from him, and he must have prayed aright; but that cup was pressed to his lips all the same. So a man may pray aright for his child's recovery or his neighbor's conversion; but the child dies and the neighbor is never brought to Christ. A church may pray for the conversion of sinners in its neighborhood, and yet sinners may not be converted, as they were not converted in Noah's time, and as no great ingathering attended the preaching of Jesus. Prayer may be true prayer, may be as perfect prayer as ever was offered, and yet the specific thing desired may not be brought about. If we had complete accounts of all cases of sickness in which prayer was offered for recovery, it may be questioned whether the medical statistics would show a much larger percentage of recovery in them than in those cases where no prayer was offered. Comparing lands, in which prayer is offered for rain or fair weather, with lands where no such prayer is lifted up, it is doubtful whether the meteorologist would discern any great difference in the equability of the rainfall. God sends his rain on the just and on the unjust in very nearly equal amounts. He saves the children of the ungodly from death about as often as those of the righteous. When he sends forth storm and tempest, he makes little distinction between the fields of the prayerful and the prayerless. God's ordering of the course of outward events is not much more closely accommodated to the private desires of the Christian than to the wishes of the worldly man. The Bible tells us that prayer does not always bring about the outward event we desire; and experience tells that it does not generally do so. Grant that this, that, and the other person were healed by the "prayer-cure." Far greater numbers are healed every month by the use of ordinary physician's remedies. It is surely a very small triumph to be able to prove that prayer has done in a dozen or twenty cases what quinine pills have done in thousands. The most glorious results of prayer are not wrought on outward nature. The most blessed effects are the reflex results, the changes which the act of prayer works in our own hearts.—*National Baptist*.

The Mystery of Dreams.

A man fell asleep as the clock tolled the first stroke of twelve. He awakened ere the echo of the twelfth stroke had died away, having in the interval dreamed that he had committed a crime, was detected after five years, tried and condemned. The shock of finding the halter about his neck aroused him into consciousness, when he discovered that all these events had happened in an infinitesimal fragment of time. Mohammed, wishing to illustrate the wonders of sleep, told how a certain man, being a sheik, found himself for his pride made a poor fisherman; that he lived as one for sixty years, bringing up a family and working hard, and how, upon waking up from his long dream, so short a time had he been asleep that the narrow-necked gourd bottle filled with water, which he had overturned when he fell asleep, had not time to empty itself. How fast the soul travels when the body is asleep! Often when we awake we shrink from going back into the dull routine of a sordid existence, regretting the pleasanter life of dreamland. How is it that sometimes, when we go to a strange place, we fancy that we have seen it before? Is it possible that when one has been asleep the soul has floated away, seen the place and has that memory of it which so surprises us? In a word, how far dual is the life of man, how far not?—*Church Union*.

Western Light Suspended.

To the Editor of the Religio-Philosophical Journal:

Your paper being one of the *Western Light* exchanges, it gives me the unpleasant duty to inform you of its suspension for a brief season. Owing to my exhausted mental and physical condition, by too much care, I am obliged to rest from all labor and recuperate through the Summer months. I hope to renew acquaintance with those from whom I have received a kind word and encouraging aid for the woman's paper, that was becoming influential through its able contributors. I am glad that so many progressive papers are enabled to keep their devoted heads above water. The *Western Light*, belonging exclusively to myself by virtue of its copyright, will wait for its proprietor to set it again on a hill to "shine for all." Now it is hid under a bushel, and as the revised did not exclude the text of admonition, it accepts the passage of Scripture and may appear again with greater brilliancy. Should the fates otherwise decree, St. Louis may not be found wanting in her quota of spiritual liberal volunteers, both from the male and female ranks, that will do credit to the new dispensation. Publicly thanking friends, I remain still their loyal champion in all progressive works.

ANNIE T. ANDERSON.

St. Louis, Mo., June 27th, 1881.

A Witty Parson.

A Scotch clergyman by the name of Watty Morrison entreated an officer to pardon a poor soldier for some offence he had committed. The officer agreed to do so if he would in turn grant him the first favor he should ask. Mr. Morrison agreed to this. In a day or two the officer demanded that the ceremony of baptism be performed on a puppy. The clergyman agreed to it; and a party of many gentlemen assembled to witness the novel baptism. The parson desired the officer to hold up the puppy, as was customary in the baptism of children, and said:

"As I am a minister of the Church of Scotland, I must proceed according to the ceremonies of the church. Well, then, Major, I begin by the usual question: You acknowledge yourself the father of this puppy?"

A roar of laughter burst from the crowd; the officer threw the candidate for baptism away, and thus the witty minister turned the laugh.

From North Carolina, John Rosemond, of Hillsboro, N. C., writes: I am surrounded by orthodox people who know nothing about Spiritualist papers and will not learn anything. Who is to blame for this? I think you editors, are partly responsible for failing to send good and genuine mediums to the South. We have intelligent people among us who would like to see Spiritualism spread everywhere. But, for heaven's sake, let the tricksters stay away. Last winter a scamp came to Raleigh and put out bills for "Foster," and everybody was anxious to go and see that great medium. At last "Foster" came, nothing but a young loafer who showed some tricks, got some money—and suddenly left.

Dear friend, it has been reported in the North that Southern people are hostile to Northeners. I am a stranger, not an old settler, and am treated well and respected. They are hospitably kind to strangers. So let any medium, gentleman or lady, come to North Carolina and they will be respected by our people. For the benefit of mediums and to help the circulation of spiritual papers, I write this to your JOURNAL which I always take and read.

Man, in his primitive condition, when the first rays of intelligence began to be unfolded from his nature, would doubtless feel grateful for the manifestation of beauty displayed, but when the dark storm clouds obscured the orb of day, and the fearful flash of the electric fluid was followed by the deafening roar of heaven's artillery, appalling dread would almost petrify him for the time being. The beauty, peace and harmony displayed he would naturally attribute to a power superior to himself, possessed of all the qualities of goodness; but when nature was regulating the various forces by process of violent commotion, he would suppose that the power of evil was at war with the good.

Notes and Extracts.

Nature requires temperance.

The Church is in a desperate struggle with the original plan of creation.

You cannot conceive, nor can one explain, all the conditions of spirit-life.

All wise spirits know that it is not good for you to obtain everything without effort.

What is more noble in human nature than the justice of men towards each other?

Just now it is the fashion for men like Joseph Cook to conjoin radicalism with moral laxity.

Organize, not for the few, but for the many; welcome all; work together for everything that calls for reform.

If Spiritualism be low, crude, fitful, and not overwhelmingly certain, it is because of the bad conditions supplied.

That which gives most happiness to a man is doing right, and right doing gives pleasure, and pleasure is a factor of health.

Have we ever yet seen a finished man? We think not, not even in Jesus or Socrates. The divine ideal involves eternal betterment.

Men are unwilling to accept a proposition in spiritual science because they cannot handle it, nor move it about with screw and lever.

Why is it that the priesthood in all ages have exercised so much power? Simply because they have traded upon the credulity of the people.

It is not every person who is qualified to withstand the assaults of the opposing forces which meet one at every turn in the journey of life.

O stream of Time, on whose sweet wave,
Like flowers upon thy breast,
My thoughts thy flowing tide doth bend
Towards that sweet land of rest.

Of three hundred idiots examined by the famous Dr. Howe, in Massachusetts, one hundred and forty-five were the children of intemperate parents.

Intercourse with the world unfolds the mind to worldly things, and by familiarizing one's self with spiritual things, necessitates growth in that direction.

If you neglect your privileges here, you must of necessity go to the shady side of spiritual existence, and there you will remain until you have wrought out your soul's salvation.

Law in reality is the will of the spirit, all the laws of nature are expressions of intelligence, and all destiny must be the result of the working of the higher powers.—*W. J. Colville.*

No soul will be left in the lower regions of spirit-life, but all will become purified, and, at last, enjoy the many blessings which the loving Father has in store for every child of earth.

You may give a dog forty chances to be a horse, and he will always be a dog. The notion that you are going to turn the Five Pointer into an angel by offering him the chance twice over, is absurd.

Do not be afraid of what men may say of you, neither be afraid of what they may say of your religion. All you have to fear is the remnant of dishonesty which still lingers in you, that has not been outgrown.

Every great discovery and invention has usually been ascribed to the power of evil, nay, the greatest blessings which civilized society at the present time enjoy have been introduced at the instigation of the devil—so said.

Now we do not wish to impress upon you that there is no punishment in the spiritual condition. There is punishment proportionate to the soul's misdeeds, which will surely last until the bitter dregs of the cup shall have been completely drained.

All the human race, from the first intelligent being that drew breath upon this your world, to the last individual who shall receive all the experience necessary thereon, will enjoy the fruition of knowledge which God has prepared for man.

Dr. Morel, of France, says, that even when a child of drunken parents begins life with hope and industry, he is suddenly, by some slight physical change, or at a certain age, checked in his career, and a wretched incapacity overwhelms him.

How can those who believe in eternal torment reconcile the dogma to reason? How could they bask in the sunshine of God's presence, and behold with indifference those whom they had loved on the earth plane consigned to the regions of perpetual darkness?

Let Spiritualists be no longer known as mere sitters in weird circles, talking with rapping ghosts, as the world imagines, but a body of men and women communing with angels, and inspired to change the social, religious and political life of the world.

The proverbs of all ages show us that a coarse, brutal being cannot be transformed at once by any moral alchemy into something much otherwise. It takes a good many generations to transform the low browed, square jawed, pig-eyed, murderous looking Cornish miner into a decent and safe citizen.

The time is at hand when the truth will not be shrouded in mystery, when there will be no need of a priesthood to explain the philosophy of spiritual things, but any individual with an ordinary capacity will be enabled to comprehend what is necessary for making ample provision for his future welfare.

Instead of believing in spirit communion, Luther attributed everything in connection therewith to the power of evil. He himself had many an encounter with the devil, and the Protestants to-day, like their founder, imagine that marvellous manifestations of spirit power must of necessity be from the devil and his angels.

All moral qualities, it is clear, are transmissible from parent to child; and the grand power that you have to create a child of beauty, intellect, power, nobility, becomes your power, by a lack of self government, to create a wretched, hopeless, diseased, malformed criminal,—your disgrace and your torture.

Let Spiritualism be a religious science and a scientific religion, and its aim will be clear. Let its believers sit linked to one another by love and good works, growing in knowledge, and healthy in bodily life, consecrated, one and all, to the service of man and the glory of God, and Spiritualism will outdo all the Bible records.

If every church was a society of loving men and women, helpful to one another, if every church was a scientific school, if every church was a centre from which should radiate a hundred charitable institutions, believing really in "the communion of saints," how long would it be before the world would be a veritable kingdom of heaven?

Spirit-communion will become valuable according as it applies to the needs of the soul, and the inner solicitations of your being. If merely employed as a detective power to inquire after lost money, lost friends, lost power, or the clearest road to wealth, to ease, to enjoyment, then you must lay yourself open to deception, to contradiction, and often to destruction.

A Journey from earth to heaven seems long and tedious to the uninitiated, and the possibility of a return seems impossible; but there is abundant proof of spirits returning to earth. In fact, death does not in all cases release the one passing from earthly conditions; thousands pass to spirit life, who do not for years leave the conditions in which they were when they were called away; they were not progressive in spirit while here and they are no more progressive there. All who die do not go then to heaven; they do not know the route that leads to a state of happiness superior to what they could enjoy when here; they must necessarily grow into a more perfect and spiritual state. Thus it will be seen that our doctrines are not in harmony with those taught by Christianity; a man executed for murder cannot find heaven until the spirit is purified; all the prayers of the world could not change his condition; that is something that begins in the individual, and must be worked out.—*Olive Branch.*

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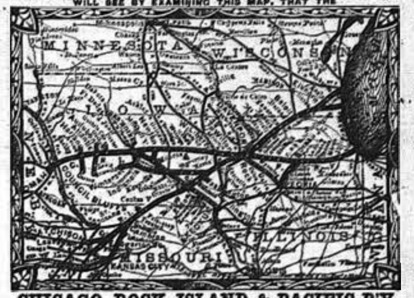
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"SPIRITUALISM NOT PROVEN."

An Address Before the Brooklyn Spiritual Fraternity.

BY COL. E. Q. GOODRICH, OF NEW YORK CITY.

MR. CHAIRMAN AND FRIENDS, I want to have a talk. I do not believe that I have any thing new to say; nor do I believe that I shall say it in any new way. I shall be fair and courteous, as I am bound to be on a platform that is yielded alike to friend and opponent; but I shall not be able to resist a habit of speaking in a plain, straightforward Anglo-Saxon, and of calling things by their right names. It is certain that your religion, and its practice, have one characteristic that marks it from all others—the invitation to a free discussion of its claims. You invite an unbeliever upon your platform, to do that for which a Christian church would incarcerate.

And, now, I would like to state very briefly, what seem to me to be the most prominent distinguishing features of Spiritualism as against Christianity, presuming one or the other to be true. I believe that if there is an existence after this, the mode alleged by Spiritualism, both as to place and manner, to be infinitely more probable than any declared by any one of the old religious systems. I believe, as claimed by Spiritualism, that relations so close and continuous, a directing force so intimate and salutary, a life in such thorough harmony with the wishes and judgments of the living, must have a capacity for happiness incomparably greater than any conditions of the future as enunciated by Christianity.

The Christian's heaven is a place where none but the most wickedly selfish could be happy, and his hell, a spot that should have but the one occupant—the God who made it.

The Spiritualist's home for the dead is where the laws of justice and mercy are supreme; where all may be happy; where none can be lost; and where the largest good may be perpetually gained for both living and dead.

The Christian's doctrine of the life to come, may be perhaps, honestly preached; but the man or woman has not been born, who honestly prays for its consummation.

The Spiritualist has but to sit and listen, to hear out of the mouth of every other religionist in the world, "What a beautiful doctrine is Spiritualism, and how I wish it was true."

The Christian's dead are forever removed from any possibility of help or influence to the living.

The Spiritualist's dead are where their tender care and influence is constant, certain and inevitable.

The Christian's motive is fear of punishment and love of reward.

The Spiritualist's motive is the consciousness of joy and comfort he may each moment be giving to every loving heart that has gone before.

The Christian's belief has nothing in it but dread, and doubt, and terror for the end.

The Spiritualist is as content in the future as the child on a Christmas eve.

The Christian's authority is based absolutely and altogether upon legend, tradition and the history of a church, whose hands are besmeared with every drop of blood that has ever been shed by either law, war or massacre. Its shibboleth is a book whose author and support is that same church, and all science and education must and do denounce both book and church as the aggregation of lying and hypocrisy. There is not a square inch upon the globe's surface, upon which there was ever one single happening that has either established or corroborated the Christian dogma. Upon how frail a basis rests this whole fabric of the church. Wrench from under it the glamor of antiquity, the marvellous contributions of art and literature, the tendency of all races to superstitious beliefs, the social belongings, the support of governments, and the paid advocacy, and how certain it is that the whole structure will fall to the ground in a single day, and this simply because there will be left to it, not one word of evidence, not a syllable of testimony, that logic, analysis and human history will not thoroughly and forever hurl from the reach and sight of mankind. And, my friends, I have no wish, I am sure, to unfairly offend any in the treatment of the claims of any religion; and so I do not believe it needful to be in the perpetual use of phillipics and anathemas of the church. Figures cannot compute either the evil or the good it has done; no history can record its uses to and its abuses of mankind; its men and women have been more than gods and lower than devils; it has been the mightiest helper to all else beside itself, and it has been the most desolating curse; in its future are possibilities too grand and momentous for contemplation; or, it may plunge the fairest portions of this globe into internecine war and anarchy. For all its blessings I yield it honor and glory, for its accursed wrongs I bear it a most intense hate and detestation.

Spiritualism has its authority in actual, present, living evidences, a testimony capable of a searching, antagonizing criticism; that does not want as accessory either the Buddhist's idol, the Hebrew's seal, the Cardinal's hat, or the Protestant's surplice. It deals with the proofs itself. It claims the right, and uses it, to reject or accept as common sense and a wise judgment may dictate. It demonstrates where it will. There is not a fireside in the land that has not witnessed some phenomena, and at the hands of its own, and under circumstances where trick or delusion was impossible.

The Christian's doctrine is as ductile to the demands of a moving age as the Democratic nomination is to the greed of the party. It is all things to all men, and to all times. Geo. B. Cheever preached the sin of slavery in our city, and his church was razed to the ground. To-day, when there is no slavery, the American church are all Cheevers. Half a century since there was a material hell for the unthinking babe and the thinking skeptic. To-day the old hell has hardly an expounder. Then its theme was how to deprive the heretic of his civil and social rights; now it harangues its depleted audiences against the well dealt blows of the scientist and free thinker.

The Spiritualist's doctrine has been, is now and will always be, simply: The dead do live, they can and do communicate. Spiritualism does not want to add to or abate one tittle of that creed—it could not, if it would.

In no manner is the change in thought so manifest in the Christian church as in perhaps, the accidental and occasional utterances of its clergy. Dr. Andrew P. Peabody, of Cambridge, in a recent sermon at the church of the Messiah in this city, while discoursing eloquently upon the character of Christ, halts, and in a most impressive manner, says: "It must have lived—it must have lived!" By emphasis and earnestness, showing how stoutly he was trying to resist the sentiment of doubt and unbelief that has almost wholly obtained in the denomination in which he is so eminent.

Joseph Cook has lately said: "Let Christianity be judged by its results in the communities where it most prevails." And let it. If there be a spot on the earth upon which either technical or practical Christianity has a footing and hold, it is in the Southern States of this Union. There is not an organization of any sort there that is not wholly Christian. The people are wholly that. To honestly doubt, or to think and utter freely of religions, is a crime and the penalty lynching. And what are Mr. Cook's results? I don't care to quote their present aspect—the Ku-klux, White Leaguers, tissue ballots—its Hamptons and Butlers; but go back in its history less than a score of years and recall, if you have the heart to do it, the hellish atrocities of the infernal rebel prisons, with a record of systematic and regulated cruelties unparalleled in the story of any country. I have in my possession, among other rebel archives, an original resolution, unanimously passed to a third reading in the Rebel Assembly at Richmond, in 1864, declaring "the Fort Pillow massacre, the assassination of President Lincoln, the firing of the New York hotels, and the treatment of Federal prisoners at Andersonville, Libby and Salisbury, a proper retaliation of the Emancipation Proclamation." Christianity two thousand years old and this the latest result!

I hold Joseph Cook to his proposition, and claim that if he has the semblance of sincerity, he will admit that Christianity deserves to be buried so deep, as that a thousand volcanoes in a thousand centuries would fail to bring its dragon head again to the surface; and you, Spiritualists, may demand of him, as against such a showing of Christianity, to discover in all the literature of Spiritualism, a single sentence, that, in teaching man's duty to his fellows and his country, does not teach the highest patriotism and the largest humanity.

At the funeral service over the remains of two distinguished merchants of this city, some months ago, whose remarkable history the most of you remember, there were present, Bishop Potter, Drs. Washburn, Dr. Henry Potter, Dr. Prentice and many others of the clergy; a presence that should have prevented the slightest tendency to heretical mutterings—yet Dr. Prentice said in words, as nearly as I can recollect: "There abides in the mind of every person present a terrible doubt, lurking continually to our great distress and unhappiness; and, for myself, I am frank to admit, that, if I were to judge of the record intellectually, I would say, 'this is the last of it.'"

And this to say of an institution, after the life and treasure sacrificed, and the torture and suffering borne in its maintenance.

Now, my friends, will you permit me to give what the Materialist claims, as against you. And he urges the following as among the impossibles:

The existence of what is technically called spirit in this life.

The existence of a spirit, or an intelligence, outside and independent of a body, in a next life.

If an existence, with a body, and having an intelligence, how has it the force claimed for it and the invisible?

Why, presuming the human eye to be governed by the same law in all heads alike, are the returning dead always to be seen by the favored few and never by the unwillingly blind others?

If the dogma of Spiritualism be true, and it is the source of so much satisfaction to its adherents, and has the claimed power for good, why do not the agencies in the other hemisphere see to it, that the whole wide world is made a convert, and at a bound. It seems possible, if we are to believe the present authorities. When we remember all of the alleged manifestations, why has there not been some one or more statements or disclosures that shall be of patent, public interest—facts that could be publicly substantiated and impossible of contradiction. Seemingly nothing else has failed to be done. The wildest of prophecy, generally unfulfilled; the most material of materializations, from apparelled men and women, with all the powers of speech and action, down to a fragile mulberry leaf;—the ushering into the presence of any possessor of a dollar, any dead from Christ down to James Buchanan.

Ships, with their precious freights of life go down to the graves of the sea; the assassin and murderer fling the souls of their victims out into the world of uncertainty; crime and wickedness blazonly steal from and trick its thousands of betrayed; and, in all of this, the world is powerless of help or redress, because it don't know, while the Spirit-world, that is bound to know, and is equally bound to tell, is as still and silent as the tomb.

I urge as against Spiritualism, that it is an outgrowth of the old theology; and, I believe it fair to claim that but for it, the peculiar phenomena would never, perhaps, have occurred or, if occurring, some other accounting would have been found for it. We are all the trees whose twigs have been bent. We are, in spite of ourselves, while sturdy in doubt, losing all faith in all creeds, the facile creatures of superstition; and we are as unable to shake its toils as the religious propagandists are unwilling.

I urge also that the persistent and sometimes bigoted, partisanship of the adherents of Spiritualism virtually shuts off all efforts that shall find any other solution of the wonderful phenomena. With most of you it is either Spiritualism or nothing—either Spiritualism or a fraud. The materialistic skeptic admits the phenomena and contends mainly for its integrity; will say, with Prof. Hare, that, if there be one single sentence out of the millions claimed to be delivered by spirits, honestly of spiritual origin, then Spiritualism is proven; but he waits and watches and supplicates for that one. The average Spiritualist receives with the greed of an ostrich, everything from everybody, and yet hungers. The Materialist makes the simplest of manifestations run the gauntlet of doubt and a rigid investigation.

I urge further against Spiritualism that it presents to us the coming life as one of general intellectual retrogression. In no walk of science, literature or art has there been one single stump uprooted, one clearing made, or one shrub planted. The loom and steam engine have not gained one revolution in all the thirty years of Spiritualism. In all the wealth of dead and living engineery, the living are not enriched by the application of a single new principle. Limitless as must be the spirits' vision and abode, not a new fact discovered, not a word of teaching or encouragement to the far-watching and impatient astronomer. The plodding, untirable chemist looks about and around for one suggestion that may make new results; but his eyes come back unsatisfied to his books and his faithful old crucible. The delving geologist, remembering the power of research that spirits are alleged to possess, and that they do traverse in and over the earth quicker than thought, listens in an equal wonder and disappointment. And now as always, unaided by either Christianity or Spiritualism, every student in every branch of study, gets for himself and his kind nothing but the outcome of hard, toilsome, patient work. Science is not made easier by one whisper from any other world than this.

Literature has fared so badly that it seems almost ungenerous to apply the criticism. What a precious, gladsome, green spot in the desert would it be to find any one of those who did so well before, give back to the world any thing that did not insult them, from the after. If the Shakespeare and Southey, the Milton and Moore, the Byron and Bruno, the Parker and Poe, have in truth been talking to us, then, indeed have our gods tumbled.

I sincerely believe that if I was firmly fixed in the dogma of Spiritualism, the emanations from the Spirit-world through the pencil, brush or chisel, or through any department of art, would shake me to the root; for no where is the showing so unfortunate. I do not recollect an instance of an alleged work of art, by a spirit, that has not been simply hideous. All of you, I am sure, look with delight upon good pictures, and are fully able to appreciate the beautiful productions of our own artists—the Harts, Gifford, De Haas, Bierstadt and others, and to understand how deep the gulf between them and the wretched canvasses that have been brought to this hall, and hung for your admiration; and how certain it is that but for the pretence of a spiritual agency in the creation of these daubs, you would, all of you, demand their complete obliteration.

IN THE SPIRIT.

BY REV. ROBERT COLLYER.

I suppose we all know what it is to be in the spirit on a week day,—the spirit of the time and place. I go into my study, and become absorbed in a book. The author may be dead and gone this thousand years, and no other trace of him remain on the earth; but if he has hidden his spirit in that book, and I can find it, he opens his heart to me, and I open mine to him, and find myself touched as he was touched before he went out of the body to God. I cannot help the tears in my eyes as I read, any more than he could help them when he wrote; or the strong throb of the heart, or the ripple of laughter. I see what he saw in human homes and human lives, catch the vision of the open heavens he brings me or the lurid flame and smoke. I am in the spirit of this master of my morning, and his spirit is in me. My senses are simply messengers between his soul and mine. I seem to hear the voice, when I read, as they used to hear who knew the writer. There is a spell on me, which makes time and circumstance of no account; and I wonder how my morning has slipped away.

Suppose, again, I leave my study, and go down into the city. If it is a busy time, it makes no matter where I go, I find those I seek in the spirit of their week-day business. So I have to tell my story promptly, and go. If I should try to make a few remarks on a Wednesday you might hear with a touch of grace on a Sunday, you would listen with a patience born of respect to the minister, perhaps, or his office, but you would be glad when it was over, so that you could get back to your work. Now, this spirit is as true to the time and place as that was by which I was lost in my book. Business, you say, is business; and that is what you are there for. Not to be in that spirit is to fail in the task you have undertaken; and to have people lounge about and get in the way during the hours when business is done in our stores and offices is an insult and hindrance to the genius of the day, because time then is not only money, but it is that precious commodity of which money is only one result. It is the opportunity for doing the thing God has given us to do there and then. You are there in those hours to do something as sacred and supreme in its own way as worship is, and must not be hindered. When Master Howe, the inventor of the sewing-machine, left his business and rushed out to the war, and was hard at work one day for his regiment, a minister came to him, and wanted to take his time hearing all about a church he wanted to build to St. Peter. "No time at all to hear about St. Peter, mind too full of saltpetre," the busy man answered. "Still, as Peter was the only fighter among them, take that money quick, and go away." That was the true spirit, and so it is always. If my friend is the man I am thinking about, doing good wholesome work, I see no reason why I should say he is not in the spirit of the Lord when he guides the springs of industries that reach into a thousand hands as surely as the minister is who preaches a sermon or pours out a prayer which touches the springs of thought and emotion in a thousand hearts.

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To be in the spirit, then, in the simplest sense, is no mystery we cannot fathom. It is as real and true a thing as to be alive, and is indeed neither more nor less than becoming intensely alive to the meaning and purpose of the day. We all remember times when we have gone to our work all out of trim, unable to fix the mind on what we had to do, half dead as it were to the demand, finding as the day went on that things were slipping through our hands to no purpose; and, when night came, we said sadly, with the Emperor, "I have lost a day." We have lost the day, because we have not caught its spirit; but on another day we have found we were so clear of head and sure of hand that we have done the work of two men, and come out all aglow with the spirit which has borne us up as on the wings of eagles. Leave this absorbing and inspiring spirit out of the account, then, and we are powerless to do anything supremely well. We drift with the tide, fall far behind in the race, are like the clock which always loses time, and would have to give up, if we had no hope that the old fervent fire would come back to us again, and make the spirit equal to the day.

Nor can we help seeing that the best work we ever do has this quality in it above all others: it is done in the spirit, or it is never done as it should be. From nursing a little child to fighting a battle, from forging a bolt to painting the Christ in the temple, and from working in a saw-mill to singing the "Messiah," we must have this essence and spirit of all well-doing in us, or else we never do well. You bear with your workman who has no heart in his work as long as you can, because you think he may come round and catch the spirit of his task, and so become a good workman. But if you find after all your waiting that the hand is there, but not the heart, you have to let him go, because to have such a man about your place is like having a bad wheel in a machine, or a broken spring. And so able employers keep those men at last, and those alone, who are in some fair measure one with them in the spirit of the work they have to do. While, no doubt this is true again that, when we have made a fair allowance for native ability in those young men who begin at the foot of the ladder and climb to the top, we shall find they are the men who have an absorbing interest in the concern, are watchful and careful, and able to say honestly, "I and my employer are one." This, as a rule, is the story of the young man who begins with no advantage of position or patronage, and makes his way to a good place. He is in the spirit of his work, and gives his heart to it not half the time but all the time, not grudgingly but gladly, and not merely for the sake of the salary.

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A good friend of mine, who used to ride the circuit with Mr. Lincoln in the West at an early day, told me not long ago that he always knew when Lincoln was sure to win his cause. He had to feel sure he was right, and then the sense of justice and right so absorbed his very soul that his words were like a hammer and a fire, and he was in the spirit.

So no man can ever preach to any purpose whose spirit is not lost in the truth he tries to tell. Take that element out of his effort, and the sermon may be as fine as hands and head can make it, yet the very deacons will go to sleep. But let him be in the spirit, and, though the sermon then may be poor enough, there shall come a time when something which is not in the form of words, but "in the Holy Spirit," as Jesus says, "and in fire," shall carry all before it, like the rushing of a mighty wind. I have heard that Jonathan Edwards preached once in a dismal old meeting-house in New England from the text, "Your feet shall slide in due time." The people settled down comfortably to listen, as they had done for many years, and to sleep. And why not to sleep, for the preacher hardly raises his voice above the merest monotone, and the sermon is written and read? The man so swayed and stormed them as he went on with his discourse, and painted picture after picture of the impending doom, that numbers in the congregation clung to the pillars in solid affright, so terrible was the chasm which seemed to open before their very eyes. The earth was shuddering under them, the level floor sloping toward the fires. The word had grown to this. Out of years of brooding on a misconception of God, a monstrous birth but fearfully true to the preacher, and, by consequence, fearfully true to the hearer. Jonathan Edwards was in the spirit. And so you may set this truth in whatever light you will, of business or study, of work on the common levels or on the loftiest summits, you touch the one verity everywhere, that to be wholly in the spirit of what you do is the final secret of worth in doing.

Since the Egyptians painted a lotus upon the wall, since Job felt the awful voice of thunder, since Solomon attempted to love his gardens and to write an essay upon the trees and flowers, since the Greek thinkers wore garlands of green leaves, nature has been working within the spirit of man as though to make it tender as the voice of a harp and sensitive enough to believe in the existence of God. She withdraws her spring and her summer at the end of six months, not that the insensate fields may rest, but that this flow of the beautiful may be in successive waves, and that the soul in the depths of winter may think upon the gorgeous scenes that are gone and may wonder how many more such blossomings will come between its loving heart and the grave.—*Prof. Swing.*

Dr. J. K. Bailey, a Spiritualist, lectured at the court house Sunday, on the natural evidence of man's immortality. It was a pretty good argument, too, based on scientific facts. He combated the materialistic notion that mind is the product of organized matter, and held just the contrary that matter is the product of spirit—or rather, that the one is only the coarse manifestation of the other.—*Clarinda (Iowa) Herald.*

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either be a remarkable success or a conspicuous failure. The answer was read aloud before the Conference. Of course no one present, not even the General, had any idea as to how far it might, or might not be, relevant to the case. It was arranged that Gen. W. should report the answer to the family; that he would not permit the sealed letter to be opened until the following Sunday, when the seals should be broken and the letter read in presence of the Conference. In the meantime the spirit's answer was communicated to the family and elicited strong expressions of surprise and confirmation. On the following Sunday Gen. Wisewell produced both the sealed letter and the answer at the Conference. The seals were broken under the public eye and in a strong light. Both papers were then read in presence of the assembly. The result was a triumphant vindication of the claims of the spirits and of Dr. Mansfield as their medium. This demonstration was followed by loud and unqualified applause from the entire assembly.

Any number of convincing proofs of Dr. Mansfield's mediumship could be furnished, but I cannot multiply examples without occupying too much space in your columns. Of course *he never offers any assurance of satisfaction* on the part of the writers of sealed letters, submitted to him with a view of eliciting answers from the Spirits. Why should he be expected to guarantee anything that is made to depend on the volition of another, and is therefore beyond the utmost limit of his own powers? No genuine spiritual medium, who is not a mere novice, ever promises to satisfy the inquirer. It is impossible to do this conscientiously so long as the result depends on the agency of the spirits. The unprincipled juggler who supplies all the machinery employed in his work and has power to command the presence and co-operation of his confederates, may do so with some prospect of redeeming his pledge; but the medium who should propose to do this would furnish us the best possible evidence for distrusting his integrity.

I have often found it necessary to vindicate the character of our mediums when it seemed to me they were subjected to unjust suspicion and animadversion. A quarter of a century has elapsed since circumstances constrained me to defend Rev. Thomas L. Harris, that most inspired man among the early apostles of Spiritualism. He had given to the world his grand improvisations "An Epic of the Starry Heaven, "The Morning Land," and "The Golden Age," extending altogether to some twenty thousand lines. The actual time employed in their delivery was less than one hundred and sixty hours! These Revelations from the Spirit-world are surprising illustrations of the capacity of our language to reach the highest thought and the greatest power of poetic expression. The transmundane authors uncover the evils of this world and especially of the church, with a bold and unsparing hand. The essential spirit of these poems is a pure and lofty Spiritual Rationalism. Long before and during the recitation of these remarkable spiritual creations, Mr. Harris was surrounded by the social influence of people who entertained enlightened and rational views on morals, theology and religion. So long as he was in such society spirits of congenial views were drawn to him; he was inspheredin their emanations, and the influence of rational minds on earth and in the heavens shaped his inspired thought and expression. Thus all his poems—and his public discourses at that period—were all cast in the matrix of the rational mind, and I may add, that they are illustrations of supra-mortal eloquence and power.

But all this was changed so suddenly as to greatly perplex and offend the numerous friends of the medium. Mr. Harris was engaged to go to New Orleans to deliver Sunday lectures—for a period of some months—before the Society of Spiritualists in that city. He accordingly entered upon his work and was extremely popular for a short time. Very soon, however, there was a manifest change in the general drift of his teachings. His rationalism paled and disappeared like the dissolving views. The truth was the great medium through whom wise philosophers and noble orators of classic lands had spoken, and from whose inspired lips the more illustrious bards of England had hymned the songs of "The Golden Age," had found a home in a family of Romanists. He soon after married an intelligent lady who was a devotee of the Catholic church. The change which came over the spirit of his dreams was natural and inevitable. In such society the Jesuitical hosts of the Spirit-world were drawn around him, and he, alas, was lost; not to Spiritualism in its most comprehensive sense; *but lost to all the great interests of universal progress.* He became a little inconsequential hierarch among the greater ones who still uphold the spiritual despotism of the world.

Owing to the change of his preaching Mr. Harris was fiercely denounced by Spiritualists in the New Orleans papers and elsewhere, as a dishonest man and a traitor to the cause. It is true that he had imbibed so much of the spirit of Ignatius Loyola as to want a little society of Jesus all to himself. This he organized at Armenia, N. Y. where—chiefly on the capital of one of his wealthy followers—he conducted a banking business. Subsequently he removed his community to Salem-on-Erie (Brocton) and more recently his little household of faith followed their spiritual master to California. I have no words of bitterness or reproach for Bro. Harris. A shade of sadness now falls on the pleasant memories of long ago. None more deeply lamented his new departure at that early period, and his long years of wandering in the wilderness in search of an imaginary promised land. It was not the fault of one of the most extraordinary mediums of either ancient or modern times, but it was our misfortune that an instrument of such capacity was rendered unserviceable. Our personal relations were most intimate, and I found in him the subject of a most interesting psychological study. I defended him against the the charges of Spiritualists who bitterly denounced him only because they did not comprehend his case. He was a passive and pliant instrument in the hands of the spirits. There are many who resemble him, at least in their complete subordination to the invisible powers. Obeying a spiritual impulsion that may be quite irresistible they travel a thorny path in which there are many snares and pitfalls. It is little short of the most flagrant injustice to insist that such people are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings and drifting awry than the powerless waifs that float with the current of a deep and rapid river.

Mr. Harris was no more responsible for the views expressed through him while entranced, or in his moments of highest inspiration, than the table is for either the rappings produced on its surface or the intelligence of which the sounds are the vehicle. This is so essentially true of every similar medium as to perhaps warrant the conclusion that the more complete the mediumship, the more likely it is that the sensitive will disregard all conventional rules for the regulation of individual conduct among them. If for this reason we rudely charge the medium with a lack of moral principle and insist that he is depraved at heart, that he is vacillating as the wind, inconsistent with himself and capricious to the last possible degree, we should only yield to a blind impulse (the passions are always blind) instead of judging the case in wisdom. When one is so mediumistic we can not determine at sight who we are dealing with among the numerous invisible individualities whose shadows daily fall on the path of the poor sensitive. Every one who approaches him produces oscillations of feeling, thought, opinion and action, as naturally as the proximity of a strong magnet would deflect the needle of a sensitive galvanometer. I am writing just now in behalf of other mediums rather than Dr. Mansfield whose powers of independent volition and action are never so completely suspended. We know from observation that the same medium may be made to personate Jesuits, jurists and jugglers; prophets, priests and pirates; and if so, by what rule of law or principle of justice can he be held responsible for either the consistency or morality of his conduct? We might as well commit a child under the law for felony because a giant grasped its arm and used its hand to hurl a firebrand into a magazine.

Of course there are phases of mediumship, in which consciousness and all the voluntary faculties of the individual are left to perform their normal functions. But there are also numerous cases in which these are either partially or wholly suspended, the power over the medium being irresistable and supreme. Some of these examples have been of such a nature as to enlist the deepest human sympathies in behalf of the sufferers, at the same time they have furnished important opportunities for scientific observations. As a practitioner for many years in the treatment of nervous diseases, and especially such as are peculiar to the female constitution, I have met with several cases which, while they were painful to contemplate, were nevertheless full of instruction. Of these I can not write at length and will only make a passing reference to the examples which follow in this connection. Mrs. P—was a modest New England woman of most amiable disposition and blameless life. When I first met her, some 37 years ago, she was an exemplary member of the Presbyterian church. At an early period she became a Spiritualist and a medium. For many years her mediumship was only productive of pleasant results. At length, however, her husband's business calling him here, the family moved to New York and had the misfortune to locate in a neighborhood where there were many disreputable women. Among the persons who visited the medium were several of this description, who came—as they expressed it—to have the Sibyl "tell their fortunes." At length the visitors of this class became somewhat numerous, and of necessity spirits were attracted who were most in sympathy with the frail sisterhood. By degrees the medium was completely environed by their atmospheric emanations. This became painfully apparent in her changed deportment and conversation. Though a wonderful test medium, whose powers have seldom been equaled, her influence for good was utterly destroyed. At last she came not only to offer unclean suggestions to her visitors, but under the impure inspiration and baneful control of the spirits of courtesans she was made to indulge in the grossest obscenity.

Several years ago a lady of rare natural intelligence and no little culture was brought to me by her husband who desired a professional diagnosis of her case. She was subject to fits of melancholy and attacks of delirium. During the periods of greatest depression she despaired of any relief and exhibited a suicidal tendency in her strong desire to die. There was nothing in her domestic relations to suggest a cause for this unhappy state of mind. Her husband treated her with the utmost tenderness, and was in all respects a worthy example of devotion to the interests of his family. The patient was often reckless and occasionally violent. At such times, if not restrained, she would rush out of the house in her night clothes with a determination to end her unhappy life by jumping into the river. She was once placed in a lunatic asylum, but was mercifully removed, when it was found that the restraints imposed upon her aggravated her malady. The first, second and third visits, occupying one hour each, were chiefly devoted to a careful observation and critical analysis of the psycho-physiological phenomena exhibited in the case of this lady. Having satisfied myself I frankly told her husband that it was a case of *spiritual infestation.* I had discovered that some man, much older than herself, had loved her; that this affection was not reciprocated, on account of which he had lived and died a disappointed man; that "the ruling passion" was not only "strong in death," but that this domination often extended into the life beyond, that the force of the old attraction had brought him to her, as we all naturally seek the places and the objects on which our thought and affection are most concentrated. There was no evidence that the spirit had any malicious purpose, but he was so little informed respecting the laws of psychological science and the philosophy of spiritual intercourse, that he deranged the cerebral action and the conditions of the nervous system. The fundamental fact in this statement—that Mrs. ——had such a lover before her marriage—was at once confirmed by the testimony of the family. It required six months time and a vigorous course of treatment to set the patient free from this old lover who had never learned to play on a "harp of a thousand strings," and whose presence was never agreeable to the object of his affections. After her emancipation this lady entered upon a course of scientific studies in which she has achieved an honorable distinction.

These cases forcibly illustrate the fact that spirits often obtain complete control over their mortal subjects, when the mediums, so far from encouraging this exercise of arbitrary authority, use all their feeble ability to oppose it, and only yield when by the complete exhaustion of the voluntary powers of resistance, they are admonished that this struggle is useless. If a lady of great refinement can be made to talk like a fishwoman from Billingsgate; a devout disciple of Jesus to swear like a pirate; a delicate soprano voice give us the phenomenon in diapsonastics of sounding the lowest note in the diatonic scale, if an ignorant schoolboy can be made to teach the master of moral philosophy; and uneducated women put the college professors to shame—by their superior ability to extemporize answers to the profoundest questions of the age, who can doubt that the control, whether for good or evil, is often so absolute that the medium is neither entitled to credit in the one case, nor subject to any personal responsibility in the other.

Interpenetrated by the subtile forces emanating from powers within the mortal veil, the medium may not only have a desire to act, but he *may be forced to do whatever the governing spirit may aim to accomplish.* Nor does it necessarily follow that it is the purpose of the spirit to practice a deception. The sensitive nature is moved, consciously or unconsciously, *in the direction of the current of spiritual influence,* as the needle turns to the magnet and light bodies float away on the bosom of the tide. In such cases the medium may appear to co-operate of his own volition, when in fact, his power of voluntary motion may no longer obey his own judgment and will. We may not be able to make a profitable use of the mediumship of such persons; of course we can not; but when the cardinal fact of the mediumship is clearly proved by other phenomena, to which no similar exception can be taken, the occurrence here or there, of such co operation—which may after all be voluntary only in appearance—would not justify a charge of dishonesty. We must discover a deliberate purpose to deceive. The weakness which fails to resist a strong current of spirit-influence, setting in any given direction, will not warrant such impeachment.

Much of the language of Mr. Coleman's article seems to be unnecessarily personal and unwisely disrespectful, when employed in reference to an amiable gentleman whose mediumship is one of the best attested facts in the history of Modern Spiritualism. I am not aware that Dr. Mansfield has an everlasting "axe to grind" in any sense that such language will not as well apply to any and every man who regularly goes to his own business. He may not be wanting in the acquisitiveness which makes men provident; but he would neither obtain money by immoral means, nor hoard it to gratify a miserly disposition. On the contrary, we know of no man who is more ready to contribute of his limited means for the benefit of others, or for the promotion of any worthy object. To "ring the changes" on his assumed mercenary tendencies *is unjust,* nor does it accord with the dignity of friendly criticism and philosophical discussion. I have no desire to conceal the imperfections of mediumship; I am not disposed to limit the freedom of rational inquiry; I am not an apologist for the people who practice the arts of deception; nor would I soften the public judgment of those knaves and triflers who deliberately counterfeit the real facts of Spiritualism by the arts of the juggler. No; such deliberate deception in the simulation of the most sacred realities of all human experience, *is a crime* which calls for merited retribution.

It is objected that Mr. Mansfield is not accustomed to return the money forwarded to him with sealed letters when it is ascertained that the answers to the same are not satisfactory. In the article before me this fact is repeatedly referred to as a matter of more than ordinary gravity. But this is not so manifest a violation of justice and honor as to make no return for the time and services of the man whom we may choose to employ in the pursuit of our own interest and pleasure. It is not my object to provoke unfriendly controversy with those who may see the subject in a different light. I am sincerely disposed to treat the views of Bro. Coleman and all others in the most dispassionate and friendly manner. I am for peace always; *but not without justice.* I must faithfully respect the equal rights and privileges of all classes of men and women. I am never a confederate of the dominant party, when its aggressive policy means war upon humanity. Mediums are exposed to numerous hostile assaults from the outside world. They are regarded as objects of suspicion; they are defamed from pulpits, and by many conceited scribblers for the papers, who are still so ignorant as to believe, that *"wherever there is a rap, there is a rogue."* This treatment is sufficient to try the patience of the most exemplary saint. Who shall shield our mediums from such persecution if Spiritualists will not defend them? Experience shows that we can not look to Jefferson Market and Bow Street for their vindication. Shall we offer no plea when the innocent suffer? Shall we encourage the persecutors by silence? No! When the strong oppress the weak, we have no choice but to be true to our highest moral convictions. Accordingly, we take our stand between the persecuted class and the brawny arms that would strike them down.

Now in the name of justice why attempt to force upon mediums the observance of rules of conduct which no sensible business man would entertain for a moment? What offense have they committed that they must be loaded down with disabilities. The State makes them no less amenable to law than other citizens, and is not that enough? Only the vilest despotism would visit them with extra-judicial penalties for imaginary offenses. It is a recognized principle in all civilized society, that the individual in assuming the direction of his own affairs accepts the responsibility of the results, whether favorable or adverse to his interests. The farmer hires his men to work for the season, and they prosecute their labors under his direction. If when his orchards are loaded with fruit and the golden grain is ready for harvest, a violent hail storm should sweep over orchard and field and utterly destroy the fruits of his industry, the laborers would still be worthy of their hire. Or should the army-worm invade the fruitful fields and devour every green thing, the proprietor would never offer his misfortune as a legal or moral reason for refusing to pay the men who guided the team and turned the furrow, scattered the seed and cultivated the crops.

The same principle applies to all the professions and to every business enterprise. The physician does not guarantee a cure when called to see a patient, if he does, he is at once denounced as a quack! Kill or cure he is expected to collect his bill or forever lose caste with "the regulars." The lawyer does not promise to win, regardless of the evidence and the rulings of the court. He only agrees to make himself familiar with the essential facts in the case, and to serve his employer in his legal capacity to the best of his ability. When did a lawyer ever relinquish his retainer, because he lost his client's case? The ostensible object in employing a Christian minister is to advance the interests of private virtue and public morality, and thus to "save sinners." If at the end of the year the people are no better than they were at the beginning, and there is no certain evidence that even one poor soul has been saved, the minister collects his salary all the same and the Trustees pay the interest on the church debt.

If Bro. Coleman should employ a man to prospect for a gold mine he would never expect to make the compensation for his services contingent upon the realization of his own hopes. Nor would he expect to keep an assayer at work with a view to his own interests, and yet refuse to pay him because the substance submitted to analysis proved to be worthless. The man who bores a hole in the ground for a daily stipend, never promises his employer that he will positively "strike oil;" much less that he will open a forty-barrel well. If at last he fails to find anything more valuable than dirty water, he is never expected to refund the amount of his wages. Individuals, the Government and the New York *Herald* fit out arctic expeditions, at great expense, the object being to discover the North pole and the bones of previous explorers. One after another they either return or go where the mermaids braid their hair, without a single marine ever hanging his hat on that imaginary pole; but when the bills are audited we never resort to repudiation because the last expedition was a failure. When we hire a fishing skiff and tackle for an afternoon we pay the price without one thought that the owner is bound to guarantee our luck. We long since learned that success in this direction chiefly depends on the skill of the angler.

The reader will not fail to perceive the force and apprehend the proper application of these illustrations. In seeking reliable information from the Spirit-world our success may mainly depend on ourselves and our moral and material surroundings, rather than on the medium. All he can be expected to do, is to give us his time and supply such other conditions as are within the compass of his powers. Beyond this the result will inevitably depend upon ourselves and the intelligences we may attract to our presence by the exercise of our mental powers, the force of a moral gravitation, and the more spiritual affinities on which the higher developments of this intercourse are made to depend. We ask no special privileges for mediums, but *we boldly emphasize their claims to equal rights with other citizens.* It is no less their privilege to mind their own business and to manage the same upon ordinary business principles without being subject to reproach.

I agree with Mr. Coleman that we should "Strive to rid ourselves of the errors and fancies enveloping our faith and philosophy;" but how to do this is the pertinent question. We make no objection to the demolition of false gods. If the blows of the iconoclast should reach the pedestal of his own individuality, we shall not murmur. But we can never purify Spiritualism by scolding at the mediums, nor strengthen their power to resist evil by the most persistent fault-finding. This is not the method of the true Reformer. Mediums are surely no worse than other people. If they were totally depraved, they would not be morally accountable, and denunciation would still be out of place. But we may do much to elevate the character of this class, and hence to purify the channels of spiritual intercourse, in another way. *These sensitive natures need education and protection.* We want less suspicion of their motives, and more confidence in the essential nobility of human nature; less of bitter aspersions, and more patient instruction; less asperity of feeling, and more of the sweet milk of human kindness. Only as we lift some lower friend can we hope to rise to a higher moral altitude. Out of the unselfish love that supports the weak; that kindly admonishes the wayward, and mercifully lifts up the fallen ones, must come, at last, the sweet harmony which shall realize our highest hopes of Heaven. This will clear the skies above us, and make our hearts and lives the fertile fields of angelic husbandmen.

> "Immortal germs the Angel-sowers sow,
> Scattering in every mind and heart the seeds
> Of truth and love, that ripen into deeds."

New York, June 24th, 1881.

Lilly Dale—Cassadaga Lake Camp Meeting—Second Week.

To the Editor of the Religio-Philosophical Journal:

The unprecedented rains and floods were a serious obstacle to many and doubtlessly greatly reduced our numbers; but a sweet baptism from the better world kept hope buoyant and the work went vigorously on. I think there were no sessions missed or exercises neglected on account of the storm. Our conferences were especially lively and interesting. Dr. Peebles commenced Friday, P. M., June 17th, with a lecture on "Life, its Origin and Development." I was agreeably surprised at the scientific depth and logical coherence of this lecture, illustrated as it was, with characters taken from life in his travels. He believed in evolution, but detested Darwinism! This sounded inconsistent at first, but when he explained that Darwin ascribed the origin of man to a miracle, and that was his objection to Darwinism (!) we caved. He described the habits of many of his characters. A certain savage courted with a club. He saw the woman of his choice and gave chase, and overtaking her knocked her down with his club, and she is his wife until he is tired of her, then he sends her away. The difference between the savage and the civilized is that we catch her with honeyed words, win her confidence, marry her and then knock her down or abuse her as the law permits, and if she seek escape from our tyranny, pursue and persecute her to the death, because, forsooth, she promised in her trusting ignorance and love to obey until death does part. Have we improved much upon the savage? If this were the universal practice, I should say no! the savage is our superior, but these outrages upon love, justice and honor are only the barbarous instincts perverted and intensified by imperfect civilization and baneful religious dogmas.

Saturday we had a rich treat from Mrs. Lydia A. Pearsall. I can give no just synopsis of this speech. It glowed with high sentiment and strong purpose, and was grand. In the afternoon Judge McCormic gave an able address. He repudiated the idea of a personal God as belittling and unworthy. Persons were necessarily limited, while God was boundless, omnipresent. As we grow God-like, we lose our selfish limitations and personal pride and become cosmopolitan in our feelings. Sunday the 19th C. Fanny Allyn made her farewell speech and the large audience were spell bound. She carves close where fraud insinuates its hydra head and spares not for friend or foe. But she earnestly advocates and defends honest mediumship, and is faithful to her convictions of truth. Some narrow bigots have reported her as having renounced Spiritualism and joined the church! and she claims that her positive denial did not stop the story, and her allegations of devotion to the cause in its integrity were rejected or refused a hearing! and all because she frankly expressed her convictions and denounced fraud! She may be too skeptical to get the exact truth in its fullness, but she is a devoted worker and an earnest advocate of genuine Spiritualism. At the opening of the morning services Dr. Peebles performed a marriage ceremony, the event having been publicly announced the day before. This added to the interest and novelty of the day. In the afternoon, he gave a spicy and very interesting lecture which was well received. Mrs. Carrie E. Twing, Jennie Rhind, and Mrs. Kimball gave special séances, which were well patronized and very entertaining and some striking tests were given.

LYMAN C. HOWE.

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The Non-Christianity of Liberal Protestantism. Translated from the German of Edward VonHartman, by Hudson Tuttle and J. A. Heinsohn.

The Protestant principles in an unavoidable course of advancing criticism, not only are undermining and destroying the authority of popes and councils, of traditions and fathers of the church, but just in the same manner the authority of Jesus, to which all others refer as the direct messenger of a divine revelation.

Having reached this conclusion, there is no reason for conceding a higher authority to Jesus, the son of the carpenter, than to Peter the fisherman, or to Paul the carpet-weaver, for we must now measure all these authorities by the same rule and accept only so much of their doctrines as is consistent with modern culture. But as the principal position taken by all representatives of the Christian idea has become worthless; it is only the subordinate and incidental views of doctrines to which the representatives of "modern Christianity" adhere. This is called eclecticism. But with evolution they take a position outside of evolution, from the phases of which they select that which is suitable for their purpose. This selection is made from motives and considerations foreign to the cause of evolution peculiar to the period from which it is made. Even those who have abandoned the pretension to be Christians, may occasionally quote passages from the Scriptures, in the same manner as poets are cited; not for greater power of demonstration, but only for rhetorical flourish, or as apt expressions of thought.

Liberal Protestantism has almost arrived at the point when it makes use of passages of Scripture only in this manner, at the same time it endeavors to profit by the veneration of the people for the Bible which survives the destruction of the belief in revealed religion. This is as unfair as to use the respect for Jesus, as previously mentioned in the same manner; both these juggling tricks will be discarded by the laity of liberal Protestantism.

It is a question of very little importance whether a Christian minister pleases to use texts of Scripture as subjects for his sermons, after a complete destruction of their authority, and such use would be for the ministers a sort of harmless enjoyment, if it did not mislead by retaining the base form and character of a Christian sermon, which should be an exposition of the revealed word of God. Liberal Protestantism endeavors by such impostures to deceive by false appearance, as if there existed an historical continuity with positive Christianity, while in truth this continuity has been forever destroyed by abandoning the belief in revelation and the authority of the Bible.

There no longer exists any good reason for such a minister to found his sermons on Bible texts, since his reason is the only and highest measure for the estimate of everything offered him. If he wants to trust in the dogmatic opinions of others he is entitled to do so, and it depends only on policy and considerations of rhetoric, whether he chooses his text for illustration from modern or classical; profane or theological; Chinese or Buddhistic; Jewish or Christian authors. He only wants a suitable, concise expression of the idea which he intends to advocate in his sermon, and not as authority.

The only reason why these ministers refer only to authors in the New Testament, is because they insinuate a nearer connection with it than any other book. This insinuation is, however, untrue, as all the principal dogmatic views of the teaching of the New Testament are discarded by them. All that is positive in this scriptural eclecticism of these ministers is limited to subordinate matters, and is completely distorted by unhistorical interpretation of their meaning.

Negatively they accept from such authors only that in which the dogmatic principles are expressly or tacitly denied. For example, they point to Paul for negation of the Mosaic laws; to St. John for their complete separation from Judaism (and indifference to the Lord's supper); to Jesus for their negation of the metaphysical, fundamental Christian dogmas, which could only have had their beginning after the death of Jesus, since a Christian religion deviating from Judaism could only be established after his death. Evidently such a negative eclecticism cannot claim the least positive interest, as it serves only as a means of disintegrating and destroying criticism. It can only be of any interest for the time when the positive object to be destroyed exists in historical vigor necessitating a continuation of the combat.

The question now arises: What right have Liberal Protestants to call themselves Christians abstractly because their parents had them baptized and confirmed? In all past time there has been one visible sign common to all professors of the Christian religion: The *"belief in Christ."* Jews and Mahommedans believe in the God of Christ as much as do Christians, and Mahommedans believe also in Christ as a wise and virtuous prophet who was favored with the love of God. If this were sufficient they are better Christians than ourselves. To make us Christians, therefore, we must accept Christ in a broader sense. But as we have now seen, the Liberal Protestants do not believe in Christ as Luther, Thomas Aquinas, St. John, Paul, or Peter believed in him, and certainly not as Jesus believed in himself, as Christ, the annointed, the Messiah.

How do they then believe in him? They believe in him as the founder of the Christian religion. But Jesus cannot be considered as the conscious willing founder of a new religion and hence the only form in which Liberal Protestants do believe in Christ is thereby proved to be unhistorical.

Yet if we even leave this untouched, we can not admit that the formal qualities of the founder of a religion, would suffice to obtain a membership by the simple belief in those formal qualities. For all non-Christians who have heard about Christ as related in the Christian tradition, do believe in him as the founder of the Christian religion. It would be unreasonable to suppose the Christian faith consisted in believing in Christ, as the founder of the *belief* that he was the founder of it. The necessary result of ignoring the belief in Christ, is to declare such belief insignificant, and to search other where for a decisive sign of this right of membership, than where, with hardly an exception, search has been made for the last eighteen centuries. This fact alone proves the destruction of the continuity of historical Christianity.

The sign of Christian membership is indeterminable to the Protestants who have unconditionally rejected the authority of tradition and belief in the person of Christ and his Gospel. But we have now seen that it is impossible for Liberal Protestants to believe in the person of Christ, and have learned that they cannot believe in his doctrines, and hence that they are already outside of the Christian religion, having stepped over the boundaries where the historical continuity with the essential elements of Christianity ceases to exist.

It ought to be self-evident that I have no idea of accusing Liberal Protestants of untruthfulness when they wish to be acknowledged as Christians because they pretend to be so; all I maintain is that such persons have not a clear understanding of the Protestant principle, or they delude themselves about the results of critical historical research, and I furthermore assert that at the present rapid rate of progress of science, this delusion will become untenable by their consciousness. It can be plainly seen how unconfutable they are in their present position. This may explain why the negative reply of Strauss, "Are we still Christians?" created such a passionate attack from the very ranks of Liberal Protestants. It is true that the argument of Strauss in this part of his work, is very superficial, because it does not consider in any manner the position of Liberal Protestantism, and is satisfied with the endeavor showing our estrangement from the orthodox conception of Christianity; but the results of his criticism are the only impregnable ones of his "confession," and these exhaust their value in this bold declaration.

The remarkable passionate feeling against Strauss, and intolerance against liberal views in general may be easily explained by the insecurity of the position of Liberal Protestants. The less their Christianity, and the more artificial their relation thereto, with more eager care have they to watch the narrow boundary which keeps them seperated from the unchristian world. They themselves admit this. Christians who have still to dispose of rich and positive treasures, may be to a certain extent, tolerant, but when somersaults are applied to sustain the illusion of Christianity, then is tolerance within the domain of Christian views, towards radical ideas, impossible.

It is well known that all religious parties are only tolerant and advocate tolerance, when opposed, and oppressed by overruling majorities; but as soon as they hold the reins in their own hands, there is no more talk about liberality; on the contrary as a rule they become more intolerant than their predecessors. This historical phenomena would be repeated should Liberal Protestantism become the ruling power, and it would surpass in intolerance all its predecessors. It to-day ill-humoredly tolerates the unchristian philosophy, in so far that it borrows from its armory weapons to increase the work of critical destruction. Yet should Liberal Protestantism succeed in dislodging the orthodox from its seat of power, this philosophy would never find a more bitter enemy.

The Liberal Protestantism of "Independent congregations"—a generation ago—took a far more straightforward course, although it was likewise mistaken as to its Christianity. It was convinced that it could not remain in a national church, which rests on a positive Christian foundation. Difficult would it be to decide whether those societies would have made good use of worldly power if there had been a fair prospect for them to attain supreme authority within the national church. Perhaps the fate of those congregations is a warning to the Liberal Protestantism of the present not to depend on the support of the people, but to strive for a position granted by government. Such a procedure would be the severest judgment of the case, which, indeed, is quite unpopular, and only borrows national popularity. It would, in that manner admit that the people cannot become enthusiastic for Liberal Protestantism, and can be made serviceable only by application of traditional hierarchical machinery; while, as is well known, religious movements have at all times, only proved to possess vitality, when the people took warm and enthusiastic interest. But as the people whom this Liberal Protestantism attempts to proselyte, are by no means in a strict sense Christian, it can not be its concealed unchristian element which frightens them away; and as except in large cities they have by no means become irreligious, but rather have in their hearts a decided desire for a suitable answer to their religious longings in accordance with the spirit of the time; therefore it can only be the principles of Liberal Protestantism or want of all principles, when the people take interest in it only so far as it opposes traditional authorities; *i. e.* when it supplies the political and not the religious wants. Those who do not attend Liberal Protestant meetings from hatred of orthodoxy, or to enjoy the eloquence of the speakers, take Sunday morning walks, or devote their time to work or study.

SOCIAL SCIENCE PAPERS.

Labor as a Factor in Social Science.

BY REV. WM. TUCKER.

Man was created for labor. Anatomy, biology, physiology and psychology all teach this. His physical, intellectual, animal and moral constitution, all show his adaptation to work. His whole organism is fitted for productive industry, and adapts him to the duties and tasks of the field, the forest, the farm, the workshop, the mine, the laboratory, the school-room, and the business mart. Labor is necessary for his development, health, perfection and enjoyment. Growth of faculties results from their use, skill comes with persistent effort, and enjoyment results from active exercise. The powers that are not used are lost, and faculties that are not exercised can not be retained. Organs perish if they are not used. The eye that is not used loses its power of vision, and the ear that is not used, loses its power of hearing. The skill of the unused hand is lost and the nerves and muscles of the unused leg becomes paralyzed. The brain that is not exercised in thought loses the power to think, and the tongue that will not talk loses the gift of language and power of speech. Nature drops the organ that can not be used; for moles in the ground and fishes in the streams where there is no light are without eyes—the function of vision being impossible nature builds no organ to perform such a function. The terms by which we hold all God's gifts and nature's blessings is use, and poverty always results from idleness; poverty of nature comes of inactivity; we may have the means, without the capacity for enjoyment. Poverty of goods and poverty in nature alike come as the results of idleness. There is more enjoyment in pursuit than in possession; and more happiness in making than in owning a fortune. The one is active, the other passive; the one is life, the other death; the one promotes growth, the other decay.

Labor is the great educator. The function of education is not scholarship but manhood—it is not so much the acquirement of knowledge, as the development of faculties, and the evolution of powers. Labor does this as nothing else will, and is, therefore, the great educator of the race. This throws light on a very important ethical question. It is often said man is under no obligations to do that which he has not the ability to do. This is a mistake. Potential and not actual ability, is the measure of man's obligation to make effort. Man is under obligation to try to do a great many things he has not the ability to do. The ability comes with and by the effort, and in no other way. We must make the effort to do the work as the necessary condition of securing ability to do it. The ability to walk, talk, speak, write, sing, draw, paint, and solve problems is acquired by the effort we make to do these things and in no other way. The ability is created by the effort and we must make the effort or we will never have the ability. Hence the obligation to make it.

We live in a world where labor is necessary to success and prosperity. Neither nature or the God of nature ever does for us what we can do for ourselves. It gives us soil but it does not plough it; God gives us seeds but he does not sow them; material but he does work it into houses, machinery, garments, food or thought. We must do this. This is our work, because we have or can acquire the ability to do it. Here is the field and the function of labor in social science. It develops capacity, creates ability, turns thoughts into things, seed into harvest, soil and sunshine into food and raiment, trees into houses and forests into cities. It develops nature's resources, uses natural powers, employs natural forces, works up natural material and creates property and wealth. It has creative power, performs a creative function, and shows that man has a divine nature and does a divine work. God is a worker and creator and so is man.

The universe is God's handiwork, but parts of it has been very much improved by the labor of man. The new heavens and the new earth have come by the labor of man. Man by work has not only recreated the world, but he has recreated himself. Old things are passing away and all things are becoming new.

This is the result of the creating and transforming power of labor. It fulfills prophecy and in more senses than one is the mediator between God and man, and savior of the world.

Camden, Ohio.

That "Woman of Endor."

To the Editor of the Religio-Philosophical Journal.

My attention was called a few days since to a volume by a certain Rev. Daniel March, D. D., entitled "Night Scenes in the Bible," published in 1869.

One of the "scenes" is called "Saul's night at Endor," and is such so apt illustration of the unfair and dishonorable methods of orthodox clergymen, in misconstruing and straining Scripture to suit their own purposes, that some comments may not be uninteresting to the readers of the JOURNAL.

Permit me to premise first, what should, in all cases be considered axiomatic, that no one has the right to construe Bible texts, where they manifestly appear to be simple narrations of historical occurrences and plain matters of fact, any further, or in any light that the simple accounts will not bear. Any claim to fustruct from the Bible, by allegorizing, or as they call it "spiritualizing" what was plainly written as a record of actual occurrences, is equally unwarranted and worthless, for aught else than as ideal illustrations of the notions of the romancer.

A critical reviewer might find much fault with the false impressions conveyed throughout many parts of the Reverend gentleman's florid and imaginative production, but our business is with the "Woman of Endor," and Daniel March's efforts by slandering and misrepresenting her, to cast odium upon modern Spiritualism.

By what authority of Scripture does he say "one of these wretched cabins forming the entrance of a rocky cavern on the mountain side Saul and his attendants seek out in the darkness and enter." "In that damp and diabolical den, at midnight, they find a solitary hag, who receives their late intrusion with mingled terror and cursing." "Her fear is allayed by the promise of secrecy, and her wrath is appeased by the offer of a rich reward." How is this for a reverend romancer? Not a word is said in the text of any reward being given or accepted. * * * * * * *

"In this wretched hamlet of Endor, with a heathen name and a half heathen population, this outcast woman of Israel has hidden herself away, that she may the more safely and profitably practice the profane imposture divination." "She pretends to the power of calling back the spirits of the departed and wresting the secrets from the unknown future. But she has no more power over the spirits of the dead than the Caffre rain-maker has over the clouds." "She has no more knowledge of the future than the Gypsy fortune-teller who pretends to read the decrees of eternal destiny in the lines of the hand." * * * *

"Her magical arts are wicked and forbidden, not because they have any power over spiritual agencies, good or evil, but because they are impositions and lies." * * * *

"And it is to consult this low, cunning and abominable creature" * * * *

"that the annointed King of Israel comes in the hour of his greatest extremity." *

"And here he is on the night of imminent and terrible destiny to himself and his people" * * * "in the den of a sorceress, asking to be made the dupe of the vilest imposture." "He might have had omniscience for his guide and the strength of the Almighty for his shield; yet he seeks light from a confederate of the prince of darkness" *

"wasting his strength and unnerving his heart by consulting with the wicked and worthless woman of Endor." * * * *

"And the woman said to Saul, whom shall I bring up unto thee? And Saul said, bring me up, Samuel." "And before the woman had time to practice her arts for the deception of the king behold, at the command of God, Samuel actually appeared." "The woman herself had not the least expectation of any such thing." (Of course D. March, D. D. knows). "She was so startled and terrified that she cried out with a shriek of horror." * * * * * Her magical arts had no power to compel the great prophet to leave the society of Abraham and Moses and appear in that den of sorcery." "The spirit of the mighty dead have something else to do than to answer the call of conjurers and clairvoyants in any age or in any land, and if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name." One word by the way, Rev. Daniel. Being so good at construing Scripture, please tell us if Samuel was enjoying "the society of Abraham and Moses," how it is that, according to the text, he came "ascending out of the earth?" How is it again that Samuel said to Saul, (whom you make out to be such a God-forsaken King) "to-morrow shalt thou and thy sons be with me?" Methinks Abraham and Moses must move in mixed society; or is it not possible that even the great prophet might still have been earth bound for his savagery in such matters as hewing to pieces that king of the Amalekites, whom the more merciful Saul had spared? One word more in passing: You either ignorantly or wilfully misconstrue the position of "the seers and mediums of modern times." They claim no power, by art, to "call the spirits of the mighty dead" from their high seats in bliss. Theirs is an abnormal development of constitutional gifts, manifested in the Divine order of spiritual law, and by and through such gifts, the "mighty dead" are glad of their own motion, to embrace the opportunity of briefly lifting the veil that wisely hangs between the outer and inner world.

He continues: "It was by the power and appointment of the infinite God that Samuel appeared to confound the arts of the sorcerer." What a strange "confounding" was this! to command the great prophet of Israel to cooperate with a "low, cunning and abominable creature," "a confederate of the prince of darkness" in full demonstration, rather than disproof, of the genuineness of the gifts possessed by this woman of Endor.

Such a jumble of false logic, false construction and false deduction, needs but to be quoted, and compared by careful reading, with the simple Scripture narrative (I. Samuel 28th chap.) to confound the Reverend falsifier and convict him of dishonorably slandering what appears to have been a worthy and considerate woman, long since gone to associate in the Spirit-world, with her equals and her superiors—long since reaping the fruition of that spiritual communion denied her in this life, by bigoted and cruel men, save in secret caves of the mountains.

What, then, is the correct construction to be put upon the narrative? Manifestly that the woman was a true medium driven into secrecy by unrighteous laws. The jealous, savage God of Israel forsook Saul, according to the Book, because he did not carry out with sufficient exactitude his bloody commands conveyed through this same Samuel. "Now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass;" because forsooth, the Amalekites exercised their natural right in defending their land from the barbarous and plundering hordes of Israel. When thus forsaken, and getting no responses through the regular sacerdotal sources, he naturally sought to obtain knowledge from sources believed to be still accessible to him; and did not seek in vain.

There is nought in the Bible account to warrant the assertion that the woman shrieked with horror, when she saw Samuel; but all students of mediumistic science (to use such a term) can readily perceive how consistent it was, for the presence of a powerful spirit, to so open her spiritual eyes that she at once perceived the truth, and cried out with a loud voice, "Why hast thou deceived me, for thou art Saul?"

Who is this Daniel March, D. D., that being a professed believer in the Bible as the word of God, dares to thus torture and pervert its plain meaning and evident construction, that thus "darkeneth counsel by words without knowledge" in a vain effort to bolster up his dogmatic theology in the face of the thousands of earnest men and women, who by the study of scripture, along with all other rational methods of attaining knowledge, are endeavoring to honestly solve the great problem of life? Whose every effort, by careful study is to determine for themselves how far the Divine order permits communion between the two conditions of life, and to what extent it is consistent with physical, moral and spiritual well being, to determine, in fact, how far the ancient laws against intercourse with familiar spirits, may be a presumption against its healthfulness, or whether these laws originated in the bigoted, self-seeking minds of such men as Daniel March, D. D., mainly for the purpose of bolstering up a tyrannical sacerdotal order.

We will not extend our remarks by arguing at present, these momentous questions. They are now on trial before a rational people and in a rational age. Our good and kind departed friends are counsellors, and it may not be amiss to add, like the fearless child in the storm at sea, "Father's at the helm."

Our reverend D. D., gives us, in his book, a well executed engraving to illustrate the "Night at Endor." Poets and artists are ofttimes seers of truth, and in this case the artistic conception casts shame upon Dr. March's falsely drawn verbal picturing. The "diabolical den" a roomy mountain cavern, is lighted with the blazing embers, the same, perhaps, as those that cooked "the fatted calf;" the lofty spirit of Samuel, enveloped in his mantle, stands sternly in the half shadow, with hand uplifted, addressing the prostrate Saul. Beside him, "this wicked and worthless woman of Endor," "this solitary hag," "this low, cunning and abominable creature," "a confederate of the prince of darkness," stands, with the full light reflected upon her seemly garments, hands crossed upon her bosom, sedate, reverent, calm and intellectual, as becomes intimate friends of the "mighty dead;" just as we have known, in this age, men and women who are gifted with like mediumistic power; and through whom, undoubted prophecies have been made and fulfilled. If our philosophy be true, before Dr. March reaches the society of the "just made perfect," he will first hang his head in shame, and bring forth fruits meet for repentance of the sins of unwarranted slander and leasing making.

J. G. JACKSON.

Hokessin, Delaware.

Some Mistakes Corrected.

BY WM. EMMETTE COLEMAN.

Absolute truth is a difficult thing to get at in this world; at best we can only approximate it, no matter how careful and painstaking our researches. In making statements of facts in my various writings for the press, I endeavor to be as accurate as possible; but spite of all my precaution mistakes and inaccuracies will creep in. Being neither omniscient nor omnipresent, I am compelled to rely on various external sources of information. Newspaper reports, the accounts of friends, oral and written, statements in books, all have to be utilized in the compilation of facts for publication. Among other sources of error are likewise imperfect memory, misunderstandings and misconstruction of what is read or heard, etc.

These remarks are called forth by the fact that Bro. Peebles has informed me recently that some errors of statement are found in my critique of his new Hymn Book, published a few weeks ago in the JOURNAL. I am glad that our brother has pointed out these errors. If, at any time, any one discovers any errors in anything I may publish I specially request that they be pointed out either in print or by letter, to myself. If the latter way, I will make correction myself, and always be glad to do so. I never want any one to be misled in any manner by me. Facts are what I aim to present; the truth is what I am desirous of advancing. So I again request all errors I may make to be pointed out, in order that due correction may be made.

In the critique referred to, I said that Dr. E. C. Dunn had renounced Spiritualism, and declared his mediumship a delusion. This was based on newspaper statements uncontradicted. I had seen it several times in the JOURNAL that Dr. Dunn had renounced Spiritualism and, if I remember aright, had lectured against Spiritualism. This being true, it would naturally follow that his mediumship was a delusion. No one had ever contradicted these statements, to my knowledge; so I was warranted in asserting what I did. Dr. Peebles says, however, that though Dr. Dunn has joined an orthodox church, he has not renounced his mediumship, but I think still exercises it. I trust Dr. Peebles will state in the JOURNAL the precise status of Dr. Dunn, so that no misunderstandings of his position may result. Let us have the facts.

I also said that Dr. Peebles, in a public address in New York, defended the truth of the immaculate conception of Jesus. The Doctor says he did not defend this dogma; but in his discourse in referring to it he instanced the mode by which Joseph Cook sought to find a foothold for its truth in the scientific facts that virgin silkworms, bees, etc., produce offspring, independent of the male. I understand Mr. Peebles to say that he referred to Mr. Cook's arguments without endorsing them. Will Bro. Peebles please state exactly what he did say, so that there may be no misunderstanding on the subject. I don't wish any one to have a wrong impression thereupon from what I have written. Let the people have the truth.

My informant in this case was a gentleman who heard Mr. Peebles on the occasion in question. I am sure that he would not intentionally misrepresent, and that he told me what he honestly believed Mr. Peebles to have meant; but he may have failed to catch the true drift of Mr. Peebles's words, and thought that he intended to endorse the cogency of Mr. Cook's remarks. I am glad to hear that Mr. Peebles has not retrograded so far into superstitions of Christian mysticism as to believe in so transparent an absurdity as the birth of Jesus devoid of a human father. So far as I know, none of our prominent Christian Spiritualists in America accept this relic of first century nescience, a fact which reflects credit on their judgment. If they would only go a little farther, and cast aside a few more of the old-time errors clinging to them, and plant themselves upon the broad ground of rational common sense Spiritualism, to the exclusion of all narrow sectarian, or Christian, phases, how much nearer the "Kingdom of God" they would be.

Presidio of San Francisco, Cal.

Weary Women.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, toil that is never ended and ever begun, without making life a treadmill of labor, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness and all that makes life endurable. The woman who spends her life in unnecessary labor is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it.

She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question; old age comes on her sere and yellow before its time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork. —*Sanitary Magazine.*

The following good story of the Emperor William is related by the Berlin correspondent of the Boston *Post*: "Last year, while hunting in Silesia with the Duke of Mecklenburg and the King of Saxony, the aged Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing wagon, and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked, 'I suppose it is all right, and you look all right; but will you please tell me who you are'? 'I am the Grand Duke of Mecklenburg.' 'Oho o-o!' exclaimed the rustic; 'and who are you?' 'I am the King of Saxony.' 'Oho! ahem!' ejaculated their driver; 'and you, mister, who are you?' 'I am the Emperor.' 'There, that will do, my friends,' grinned the peasant; 'and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man.' The three sovereigns were convulsed with laughter, but the peasant drew a long face when he found that he had been the only joker."

HONEST ADVICE.—If a man have reasoned himself into atheism or infidelity or pantheism, let him define his position in a square and manly fashion. If he believe in the Bible, let him say that, and honestly interpret it. If he have arrived at the conviction that there is no immortality except for the redeemed, or that those who miss salvation here will find another chance in the next world, or that all men will share alike in the infinite compassion of the Father of us all, let him define his position and give his reason for it, so that all may know precisely what he believes and why he believes it, and have done with all fog and haze of profession and pretense. If we know where we all stand, we can hope for comfort in difference, if not in unity; but let us have no drifting about in thick weather to risk the safety of us all.—*The Congregationalist.*

"How are You, My Old Friend?"

Asked a bright looking man. "Oh! I feel miserable, I'm bilious and can't eat, and my back is so lame I can't work." "Why in the world don't you take Kidney-Wort? that's what I take when I'm out of sorts, and it always keeps me in perfect tune. My doctor recommends it for all such troubles." Kidney-Wort is the sure cure for biliousness and constipation. Don't fail to try it.—*Long Branch News.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

BIRTHDAYS.

I am content
To let the added years
That come to me,
Roll back into the Past so far
That memory
Can only find along the shore
Some perfect shells, and nothing more.

I am content
That sea-weed, bits of wreck
And pebbles grey
Drift out of sight into the sea;
For them to stay
Would be to cherish grief and pain
I would not, must not feel again.

I am content
To know that none of life
Can ever be
Lived o'er with self-same throb and thrill;
No more to me
Will former song, or book, or toy,
Fill the new measure of my joy.

I am content
To live all of to-day;
And when I dream
Let fancy revel in the light
That Hope hath seen
Beyond the Present, and afar—
A steadfast, sweetly beck'ning star.

I am content,
For age upon the heart
Can never creep;
And when at last in stillest night
I seem to sleep,
A Birthday comes to me in truth;
The gift it brings—immortal youth.—*Ivory.*

As we pass these annual milestones, how many of us are content to wend our way toward the sunset? It has been considered a most difficult thing to "grow old gracefully," and that because mankind have lived in the life of the senses, and the route toward the westward slope is strown with broken dreams, dead illusions, abandoned plans and unfinished careers: It must be an exceptionally pleasant life which has attained the promises of youth, or even the chastened hopes of a tempered spirit, when the first eager flush of dawn has faded into sober day.

Women have always been very solicitous to preserve the charm and freshness of early years, and it is a natural solicitude, for all mankind love youthful beauty. Girls especially are petted and flattered; they are complimented upon sparkling eyes, cherry lips, white teeth and rounded forms. In every way they are made to feel that these are the most necessary and potent of all attractions. Not only young men, but grave and reverend seignors kneel at their feet and jostle each other to do their bidding. No matter what books and teachers say, they know by experience that most men care more for the flash of a bright eye and a roguish smile than a well ordered mind and graces of the spirit.

But when the inevitable wear of years stamps maturity upon the form, and the admiration of girlish archers disappears, when youth has vanished, what remains?

Beauty of a higher order of life has been a wholesome growth, and the surroundings not too unfavorable. As sensuous beauty decays, the beauty of the developed and disciplined spirit permeates and glorifies its encasement. In my mind is more than one elderly, hard-working woman, whose face shines with exquisite loveliness. A friend of Mrs. Browning declared she was "a beautiful soul of flame in a shell of pearl." Though her features were unattractive, they were aglow with affection and inspiration of exalted thoughts; George Eliot was completely fascinating to all who entered her charmed circle, even to the age of sixty, yet her features were very plain and heavy; Margaret Fuller had more than beauty, she had the haunting power of a sybil, yet her face was always homely.

It is well that the young girl should be taught that with youth the crude and superficial in her should perish; that intellectual culture, refined affection and spiritual development will make any face beautiful. For the true source of every power lies within. And the external manifestation of that loveliness which we all love, soon perishes, if cherished only for its own sake. Its preservation, studied from the external side alone, will degrade any man or woman, leading surely to false arts, vanity and conceit.

We cannot doubt that the race will eventually grow to be beautiful. Fine, healthy, well developed forms, supple, graceful and rounded, are the natural results of happy marriages, good habits and a proper harmonious home-life. A splendid body should encase a grand soul, which itself must become soon the habitation of the eternal and innermost spirit. For such, each birthday is a festival, and there is no old age. They are anointed with Love, clothed with Wisdom, crowned with Justice, and adorned with the lasting beauty of a joyous and naturally unfolding spirit. Though the hair grows grey and the form loses its elasticity, in the lines of our gifted correspondent, at last

"A birthday comes to her—in truth.
The gift it brings—immortal youth."

Mrs. Helen Campbell, whose work in establishing cooking schools through the south, and whose admirable "Housekeeping made Easy," has been mentioned in these columns, writes thus to the Boston *Herald* in regard to Southern girls:

"The Southern girl of to-day owes her chief characteristics to forces set in motion two hundred years ago. The delicate hands owe their dimples and baby-like softness to generations of immunity from any personal labor. The tiny feet have small knowledge of the uses of feet and falter if urged to walk a mile. The slender figures are corseted and made still more slender in a fashion now happily nearly unknown for the North, and from babyhood up, delicacy, fragility, helplessness are taught as the proper expression of womanhood—the only expression that can insure the interest or sympathy of manhood. The first duty of every woman from childhood up, is to make the most of every personal attraction. Paint and powder are brought into requisition before girlhood is passed, and with the love of colors and passion for dress in general a set of girls from even the "first families of Virginia," have a slightly Bowery or shop-girl expression. The slender hands are loaded with rings of varying values; gold chains, lockets and every imaginable possibility of gilt and tinsel for hair or general ornament, make the breakfast table in a large school more suggestive of an evening party than of quiet work, or the simplicity of general girlhood. Each one bears with her an immense "slat sun bonnet," into whose depths no ray of sun can reach, and which helps to preserve the waxy pallor dear to the feminine Southern mind. Brilliant coloring or the least tendency toward "embonpoint," are deadly offences against the unwritten but powerful code under whose laws all women must come. * * Sweet voiced, supple, graceful creatures, the most of them, with a curious self-possession and yet a certain timidity and shrinking which gives an indescribable charm. There is little or no self-reliance. * * The emotional nature, strong in any case, is cultivated to the highest pitch. They are full of sweet and generous impulses, affectionate and demonstrative to excess; passionate and enjoying their own capacities for storm and the calm that follows storm. Clinging, dependent, conservative in thought, so far as she may be said to think. * * you may know what type of women these girls become, and how slow must the process be which undoes the work of generations.

"These gentle, emotional women have few or no interests beyond their own or their neighbors' houses. What the world is doing means to them nothing. Their religion is that of their fathers and their fathers' fathers. Their mental food is in magazines like *Frank Leslie's* or *Peterson's*. Their knowledge of politics sums up in the statement made with flaming eyes, 'that they hate Radicals.' * *

"In short, the faults of Southern women are precisely the faults of undeveloped and uneducated women the world over."

At the present date (July 9th), it appears that the president will react from his deadly assault. His attendants declare that the sublime composure and fortitude of their patient is materially helped by the tranquil courage and hope of Mrs. Garfield; that if he survives, it will be greatly due to her. There have been women in her position who possessed greater beauty, social tact and popular readiness, but none has had a soul more self-contained, serene and noble. Superficial qualities would have utterly failed in such an emergency. An undeveloped and uneducated woman, such as Mrs. Campbell delineates, could not meet the test. The grain of a character so fine, strong, and elastic as hers, is found often in a quiet, retiring woman, whose unheralded victories of the spirit are won at the fireside, with few spectators and no applause.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

TESTIMONY OF THE AGES; or, Confirmations of the Scripture; From Modern Science and Discovery; Ancient Records and Monuments; Ruins and Riches; Greek and Latin Classics; Assyrian and Egyptian inscriptions and hieroglyphics; Literal fulfilment of prophecies as attested by heathen nations, etc., etc. Evidences which the plain reader can understand, which the scholar can appreciate, and which the skeptic cannot refute. By Herbert W. Morris, D. D., author of "The Work Days of God." "Present Conflict of Science with the Christian Religion," etc. With numerous illustrations, 1,000 pages. Published by J. C. McCurdy & Co., Philadelphia, and 180 East Adams street, Chicago. Agents wanted to sell the work.

This large and handsome volume, well bound, clear type and nice paper, and with many engraved illustrations, is prepared to uphold a theory which we do not believe in—the plenary inspiration of the Bible—yet that fact is no reason for ignoring its real merits. It is a cyclopedia of facts in Asiatic history; a compendium of the researches of travellers and students; a synopsis of some of the religious ideas of antiquity and of the opinions of eminent scholars who uphold its theory; a collection of mottoes and symbols from rock-temples and pyramids and tombs; compiled at large cost and with great labor and full of value and interest to any intelligent and thoughtful person. Setting aside any miraculous or supernatural gift of prophecy there is an opening of the spiritual senses, a fine rapport with the order of certain events in which one is deeply interested, giving insight and foresight that seem indeed like a miracle to the thoughtless or uninstructed, and yet are only the natural action of man's wonderful inner faculties. Sometimes, too, those in the higher realms of the eternal life, and with larger vision than ours, may help us to foretell coming events, which they see as naturally as we see that want comes to-morrow where waste rules to-day. So it is not wise to say, as does the dogmatic skeptic, that prophecy is impossible, and the study of this book may help us to sift the true from the false. The theory and aim of this work we dissent from; the industry and ability of its editor and compilers we grant; the result of their research is full of value. If we can see that, unconsciously to them, perhaps, their views warp their judgment, for that we must allow. Few are wholly free from bias.

ASPECTS OF GERMAN CULTURE. By Granville Stanley Hall, Ph. D., Harvard University Lecturer on Contemporary German Philosophers and on Pedagogy. J. R. Osgood & Co., Boston, publishers. Price $2.00.

The author's position shows his ample means of information, and five years in Germany gave him special ways to know whereof he affirms in these 300 pages. Religious opinion in Germany; The Passion Play; Recent Pessimistic Theories; Are German Universities declining? Spiritualism and Hynoptism; Muscular Perception of Space; Present Condition of Philosophy; Impressions on returning from Germany, are titles of some chapters giving an idea of their contents. It is a book from which one can gain a good deal of information, and on topics he has studied and comprehended, his statements are of value. When he says: "The phenomena of trance and mediumship are again demonstrated to consist in abnormal nervous states which any tyro can more or less control," he but reveals his own ignorance on that matter. His paragraph about "A young *Docent* who bought, at a shop where magicians arts and wares were sold, Slade's famous slate-trick by which Zollner was converted" shows that he had not heard of Bellachini, the great court magician of the Emperor, who published his statement, after sittings with Slade, that no magic or trick known to him could imitate what he saw. Yet, ignorant as he is of these things, he honestly tells how "the infection has spread considerably among students and the half cultured well-to-do business classes." Mr. A. J. Davis will be surprised to hear of "Harmonic Philosophy" which is translated we are told; but we are all quite gratified to learn that sketches of Mr. Davis are published and read in periodicals and papers, one of which adds its regret that Germany is "becoming Americanized in another respect"—*i.e.*, Spiritualism is coming in.

THREE PHASES OF MODERN THEOLOGY—Calvinism, Unitarianism, Liberalism; by Joseph H. Allen, A. M., Lecturer on Ecclesiastical History in Harvard University. Boston: G. H. Ellis, publisher. Paper, 50 cents.

These three republished essays make up 75 broad pages and are written by a Unitarian clergyman who may be called, perhaps, a liberal conservative. Certainly he aims to be just and fair toward these phases of thought, and his allusions to persons of whatever opinion, are remarkably candid and in best spirit. He is author of a book on "Hebrew men and times," is a ripe scholar, a thinker reverent and careful rather than bold, yet no moral coward, and this work gives idea of the growth of religious thought in New England more especially, which it is well to gain. Mr. Allen has no fears of the outcome yet is watchful to suggest errors of thought to be avoided. His healthy nature holds "conscience as the true foundation of the higher life," and holding close "to the deepest moral convictions of the soul" as the way out of perplexity.

THIRTEENTH ANNUAL REPORT OF THE INEBRIATE'S HOME. Fort Hamilton, N. Y.

In this pamphlet the president reports to the State Legislature that, in 1880, there were 483 cases treated; 164 left in the institution December 31st; six died in three years, and 268 had gone out. Of these, 198 are doing well, 10 unimproved, four improved, and 50 lost sight of—a success in the treatment of the diseased appetite which is encouraging.

CHARTER, CONSTITUTION AND BY-LAWS of the Spiritual Church at Memphis, Tennessee, with appropriate songs. Services at Temperance Hall, 309 Main street.

"The Fatherhood of God and brotherhood of man; communion between the natural and the spiritual world: recognizing man as a spiritual being, a moral actor, a subject of law and responsibility for his conduct;" and Spiritualism as "that scheme of thought and action which embraces the science, philosophy and religion of human life," are the leading ideas of this society and "any person of good moral character" may be a member.

Samuel Watson, Matthew Hawks and others are of its main helpers, and their efforts are for the good and growth of man.

A Lady Correspondent.

Mr. Editor: In a recent issue of your paper "Daisy B." writes to know what to do when she has the "blues." Now, I have been troubled with that very unpleasant and essentially feminine complaint in the past, and I am quite sure my experience will help her. I don't believe those indigo feelings come because things don't go right around us, but because matters don't go right within us. Every lady understands this and knows the cause. For years I suffered terribly, and I now see that I might have avoided it all had I known what I do to day. I tried taking Warner's Safe Kidney and Liver Cure as an experiment, and it did for me more than I could ever have dreamed it possible to do for any woman. I would not be without it for the world, and I earnestly advise Daisy B. or any lady troubled as she was to use the means which I did, and I am sure it will have the same effect.

"Pray, Brother, what is the reputation of Mr. B. in your parish?" "Well, sir, all I can say is, that such is the estimation of Mr. B. among us that when I read from the pulpit that passage in the psalms, 'Mark the perfect man and behold the upright,' the eyes of the whole congregation are not turned to the part of the gallery where Mr. B. sits."

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nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds and incipient consumption, far surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

"How do you like the character of St. Paul?" asked a parson of his landlady one day during a conversation about the old saints and apostles. "Ah! he was a good, clever old soul, I know," replied the landlady, "for he once said, you know, that we must eat what is set before us, and ask no questions for conscience sake. I always thought I should like him for a boarder."

"Female Complaints."

DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I write to tell you what your "Favorite Prescription" has done for me. I had been a great sufferer from female complaints, especially "dragging down," for over six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I took three bottles of the "Favorite Prescription," and I never had anything do me so much good in my life. I advise every sick lady to take it.

MRS. EMILY RHOADS, McBride's Mich.

A little fellow turning over the leaves of a scrapbook came across the well known picture of some chickens just out of their shells. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked, "They came out cos they were afraid of being boiled."

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IN NERVOUS PROSTRATION.

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Magnetism.

The external acts of man, his power to strike hard, to run or row, or chop wood, to handle tools, etc., are tolerably well understood, for they are tangible to the daily observation of the senses. His mental powers are somewhat well known also from the books he writes and the inventions he has devised, but there are subtile and interior powers of his of which little indeed is known, and such knowledge, deepest and highest and most far reaching, would seem to come last in the order of human development.

True we have had even from the remote past of India and European Middle Ages some gleams of light,—occult research, intuitive statement and wonderful incident, yet little that is systematic or satisfactory. We are now coming to the verge of a spiritual era and so are learning more of the inner life of man. Magnetism, the existence of a subtle and emanating aura, the invisible influence that reaches out, whether we will or no, and that goes with new force and swift directness if we will and direct it, is a new study comparatively, new that is, so far as any plan or system is concerned, any effort to look at it as rational, to utilize it for human good. As we look at this it opens out to somnambulism, clairvoyance, psychology, psychometry and spirit presence links in the golden chain that holds us to immortality. In a few cases, like Atkinson and Harriet Martineau, magnetic or mesmeric studies seem to lead to materialism and stop there. In the great majority of cases they lift us out of dogmatic theology, show us the super-sensuous world far more vast and wonderful than all the senses can grasp, demonstrate the existence and power of mind beyond, and independent of, all bodily organization, and leave materialism and lead to the supremacy of mind, the sway of the interior and invisible.

Magnetism as a healing agent is opening the way, for the sick seek relief first, and the touch that soothes and heals is welcomed and the health it brings helps to drive all devils away.

Almost seventy years ago M. Deleuze, an eminent French scientist, wrote a "Critical History of Magnetism," the result of twenty-nine years of careful research carried on with the fidelity and care that marked all the acts of one of the best of men. His biographer tells us how he shows that "Its effects have been attested by thousands of witnesses" of all grades "who have not been afraid to brave ridicule in obeying conscience and doing duty to humanity.... while among its adversaries not a man can be found who has examined the subject in the only proper way, by experimenting for himself with the most scrupulous attention, and in exact accordance with the prescribed directions." Verily the ancestors of the Youmans, the Hammonds, the Huxleys and the Carpenters who ignore the facts of spirit presence or see them in like shallow way, must have lived in his day.

He concludes after his thirty years' study: "Magnetism presents phenomena which may enlighten us upon our physical organizations, and upon the faculties of our soul. It is an action in human beings resembling attraction in inanimate matter. This action hath its laws. Let physicians, physiologists and metaphysicians unite to study them, and they will soon make a science whose application will add much to the various branches of knowledge which are destined to strengthen the ties that bind men together, and diminish the ills to which they are exposed." At a later date (1836) he wrote "Practical Instruction in Animal Magnetism," a work remarkably clear and simple in style yet wisely practical. A few extracts give idea of its utility.

"When the magnetizer acts upon the patient, they are said to be *in communication (rapport)*. That is to say, we mean by the word *communication*, a peculiar and induced condition, which causes the magnetizer to exert an influence on the patient, there being between them a communication of the vital principle.

"The perfectness and benefit of this depends upon the moral and physical condition of the persons. Experienced magnetizers know in themselves when this takes place.....Magnetism at a distance is more soothing, and some nervous persons can bear no other.....The fingers ought to be a little separated, and slightly bent, so that their ends be directed toward the person magnetized:...Where any one has a local pain it is natural to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure the sciatic; or by the hands on the stomach that we can ease a pain on the knee. The magnetic fluid, when motion is given it, draws along with it the blood, the humors and the cause of the complaint. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand; it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived; before it is wholly dissipated a pain is sometimes felt in the lower part of the bowels. It seems to chase away and bear off with it whatever disturbs the equilibrium, and its action ceases when the equilibrium is restored.

"The following rule, with some exceptions, seems to be established:

"Accumulate and concentrate the magnetic fluid on the suffering point; then draw off the pain toward the extremities. For example; for a pain in the shoulder, hold your hand on it some minutes; then descend, and having quitted the ends of the fingers, re-commence patiently the same process."

These are but a few of the many directions and suggestions of this eminent and careful man. In the appendix of the translation of his work by T. C. Hartshorn is a single curious fact—one of many well authenticated: On a clairvoyant girl in this country a few years ago being asked by the operator: "Can you tell the time?" answering. "No; our clock does not go." On looking the clock had stopped fifteen minutes—two hours after she had been in a magnetic sleep, and without her normal knowledge or that of the operator. Here was vision independent of any action of mind over mind.

Leaving the great Frenchman we give a word from A. J. Davis, the intuitive view of the same important subject, which all Spiritualists should surely understand and think of. In the Harbinger of Health, pp. 87, etc., Mr. Davis says:

"There is a very common superstition among popular medical men of the antediluvian school, that the phenomena of magnetism (or mesmerism) are the concomitants of hysterical states of the nervous system. It is, however, very generally believed that the majority of diplomaed physicians are well supplied with *ignorance* concerning many of the vital processes of the physical organization. But there is, here and there a broad hearted and knowledge-loving physician who is capable of putting a rational question with an honest incredulity. A loss of vital action is nothing but a loss of *balance* between inherent forces, which are positive and negative, or magnetic and electrical. Yet we do not hold that currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of Soul-life are as much more fine than atmospheric electricity as the latter is more delicate than the water of our lakes.

Therefore we recommend the judicious use of human magnetism in nearly all cases of disease—especially the use of your own magnetic energy on different parts of your own body. Your left side can treat your right side; your right side can magnetize your left side; your vital centres can give the surfaces a thorough magnetic sweating; your hands will do the bidding of your brain; and your brain will act obedient to the commands of a well ordered judgment.

As the eminent M. De Preysegue said: "You must have an active will to do good, a firm faith in your power, and an active confidence in employing it." Magnetism is a useful, a spiritualizing, and a sublime agent for energy and health. It is the all pervading *sympathy* which connects us with the absolute condition and sufferings of our fellow men. Owing to the delicacy and sublime uses of this power it is susceptible of remarkable *mis*-applications, much to the annoyance, perhaps injury, of both operator and subject."

These practical directions and excellent suggestions may help to awaken thought on an important subject.

Magnetism is to be one of the great remedial powers and agencies. Medical men must adopt it, and will—after unprofessional sagacity, intuitive thought, and clairvoyance have opened the way.

Mark Twain's Second-hand Soul.

In sketches of the Boston Radical Club the story is told of Mark Twain that, after leaving the club-room where evolution had been discussed, he said to a friend in the street: "I'm sorry we had to come away. I don't care much about evolution, but when they struck on metempsychosis, I got interested. That doctrine accounts for me; I knew there was something the matter but never knew what it was before. Its the passing off on a man of an old, damaged, second-hand soul that makes all the trouble."

Mark wants to be an original article, soul and body both, not a reincarnation of a second-hand article.

The Platonist.

A courageous man is Thomas N. Johnson. In the utilitarian West, its people absorbed in outward things; their "daily walk and conversation" being to the shop and the mill and the farm, and of railroads and lumber and mines of gold and silver and fat cattle and pork and traps and tinsels; he bravely issues a fair sixteen page monthly sheet, "devoted chiefly to the dissemination of the Platonic Philosophy in all its phases," and speaks out in this wise on his title page:

In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularized, and the dictum, "Get money, eat, drink and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and, in short, to elevate it from a sensible to an intellectual life.

The *Platonist* will contain: (1.) Original articles, reviews and comments. Special attention will be given to the elucidation and practical application of the Platonic Ethics. It will be demonstrated that there are some things worthier of the time and study of a rational being than politics, amusements and money-getting. (2.) Translations of the writings of the Platonic philosophers. Many of these inestimable works are still unknown even to scholars. (3.) Republications of valuable out-of-print treatises. The republication of the writings of Thomas Taylor, that noble and most genuine Platonist of modern times, will be made a speciality. (4.) Biographical sketches of the heroes of philosophy.

The Editor will endeavor to make the *Platonist* interesting and valuable alike to the thinker, the scholar and the philosopher.

All honor to him, and may he find that "there is a soul beneath the ribs of (materialistic) death." These absorbing outward occupations of our western people are good and noble, rightly viewed. They are means to the end of a richer inner-life. Not merely how to get wealth, but how to use it, is the problem, and the divine Plato loved outward adornment and elegant life while he loved inward beauty more, holding the first as but type and image of the last. We would suggest to our brave Platonist friend that the old Greek idealist, in his thought, was a Spiritual Philosopher, and that the higher aspects—the wondrous facts and divinest inspirations—of modern Spiritualism are the complement and test of the methods of that great thinker. In this nineteenth century it is Agnosticism leading to Materialism, or Platonism leading to Spiritualism.

The *Platonist* issues from St. Louis, where Mr. Harris, with his *Journal of Speculative Philosophy*, bravely opened the way, but the $2.00 yearly subscription and all letters etc., must go to Mr. Johnson at Osceola, St. Clair Co., Missouri.

These extracts give a taste of the quality, of this sheet:

PEARLS OF WISDOM.

[GATHERED FROM PLATONIC SOURCES.]

He who is perfectly vanquished by riches can never be just.

Reason is frequently more persuasive than gold itself.

Unreasonable pleasures bring forth pain.

To desire immoderately is the province of a boy, and not of a man.

Vehement desires about any one thing render the soul blind with respect to other things.

A worthy and an unworthy man are to be judged, not from their actions only, but also from their will.

It is not indeed useless to procure wealth, but to procure it from injustice is the most pernicious of all things.

It is a shameful thing for a man to be employed about the affairs of others, but to be ignorant of his own.

The Divinity has not a place in the earth more allied to his nature than a pure and holy soul.

He who believes that Divinity beholds all things will not sin, either secretly or openly.

For the most complete injustice is—to seem just when not so.

Ignorance must be referred to that which has no true being, and knowledge to real existence.

Put not confidence in all men, but in those that are worthy; for to do the former is the province of a stupid man, but the latter of a wise man.

The lovers of common stories and spectacles delight in fine sounds, colors and figures, and everything made up of these; but the nature of beauty itself their intellect is unable to discern and admire.

The man is a fool who deems anything ridiculous except what is bad, and tries to stigmatize as ridiculous any other idea but that of the foolish and the vicious, or employs himself seriously with any other end in view but that of the good.

Do you think it a marvellous thing that a person who has just quitted the contemplation of divine objects for the study of human infirmities should betray awkwardness and appear very ridiculous when, with his sight still dazed, and before he has become sufficiently habituated to the darkness that reigns around, he finds himself compelled to contend in courts of law, or elsewhere, about the shadows of justice, or images which throw the shadows, and to enter the lists in questions involving the arbitrary suppositions entertained by those who have never yet had a glimpse of justice itself? No, it is anything but marvellous.

Slocum Howland.—A Long and Beautiful Life.

The Auburn (N. Y.) *Journal* brings a column of fit obituary of this good man by Howard Glyndon,—the nom de plume of a gifted woman. He passed away, June 21st, with paralysis, aged 87 years, and is thus spoken of:

"Always gentle, quiet and unobtrusive, as anxious to save others trouble as he was to take trouble for them, his going out was like his living, without noise or disturbance.

To the last he showed the same gentle, brave, sweet nature, unsoured by contact with the world, like a little child in his simplicity, patience, trustfulness,—even as he had been great and strong as a man, by reason of his firmness, industry, prudence, his sagacious foresight and unbounded benevolence. * * * * * *

Perhaps the fact in his life that stands out most strongly next to his untiring benevolence and unselfishness, is, that though always a consistent member of the society of orthodox Friends there was never in him any flavor of sectarianism or bigotry. In him there was to be found, to quote John Woolman:

"No narrowness respecting sects and opinions, but he believed that sincere, upright hearted people in every society, who truly loved God were accepted of him."

From the commencement of the agitation he was an unchanging abolitionist, a firm supporter of Garrison, and in his quiet, useful way did a great deal more to help the cause practically than many who are known by their high-sounding declarations only

He kept the even tenor of his way, kind, serene, gentle and harmless to the last, always forgetful of self and thoughtful of others, his lamp burned serenely, shed a cheering light around and went gently out. Many have said of him: "He was the best man I ever knew."

I think I never before so realized the fact that the inward life moulds the outward frame, as I did in standing beside the lifeless body of Slocum Howland. The soul had left its worn-out house, but plainly the tenement showed what manner of man the dweller had been. The face was beautiful in its quiet pallor; the brow was sublime in its marble benignity and showed that no evil or resentful thoughts had ever harbored there.

Purity, peace and good will toward all men had rounded it into perfect beauty. The whole face was a most touching witness to the beautiful life which the absent one had lived in the discarded frame, and it was impossible not to think that it had found a better and brighter setting, more befitting its worth in that pleasant country where it was entitled to live. "Nothing was there for tears, nothing for which to mourn and beat the breast." An inexpressible calm seemed to wrap him around and to make itself felt throughout the room."

All this, and more, is true of this venerable man,—simple, modest, wise, faithful and full of kindness, his presence was like a benediction; and his sagacity and quiet persistence gave weight to his counsel and strength to all who knew him.

"A Spirit's Opinion of the Bible Revision."

The Olive Branch comes monthly, bearing its tidings of peace and hope. In the July issue is "A Spirit's Opinion of the Revision," from which the following is worthy of note, as one of the best things said on this much discussed subject:

"You never hear of men attempting to readjust the movements of the planetary bodies, they never attempt to change the laws of nature; the seasons continue to come and go in accordance with the decrees of the powers which set them in motion; men study the laws of nature as they study other laws; they track the sun in its orbit, and they mark out the revolutions of the earth, and they are satisfied with what they are enabled to discover. No one has ever criticised the laws of attraction and repulsion; they are, so far as reason teaches and mathematics can demonstrate, fixed facts. But the discoveries of astronomers are not regarded as infallible; they may be improved upon. But the word of God, given for the guidance of men, which has been declared infallible, men have proved to be very fallible, and there is but one conclusion to arrive at; that either God never dictated the writing of the book, or if he did, it was before he had become possessed of infinite intelligence.

"The men who have done this work have set the seal of death upon the dogmas and creeds of the church; they have indirectly assisted us in the work we, as spirits, have undertaken to perform, which is to remove the film of mental death from the eyes of the living. There is an old prophecy in existence, that the world would come to an end in eighty-one. There have been various opinions expressed regarding the authenticity of this crude prediction, yet we see where this prophesy may be applied, and before the closing of the year, it will be admitted that there was a meaning to this homely prediction. The beginning of the end of dogmatic theology has made its appearance; the publication and issuing of the first edition of the revised work, was the death knell to all creeds; still, like a strong man, the church may wrestle with the destroyer of its powers, but time will reveal the fact that the only semblance of life left, is in the outer forms; the foundations are gone, the spires are tottering, and soon there will be heard the trumpet blast of reason calling her to judgment.

"For the past thirty years the Spirit-world has kept repeating the necessity of men exercising the powers nature has endowed them with, in matters of religion; the church has as determinedly protested against the exercise of reason, and demanded that strong unswerving faith was all that was necessary. But what has faith to rest upon to-day? The book of the law has been proven not to be infallible. What of the countless millions who have passed on, relying on the promises made, which, after all, were but the words of men? This revision has not been made too soon; the world is ripe for the change; the church has been driven to do this work, and the power which compelled her will ere long be recognized as the voice of God speaking through men."

SOCIAL SCIENCE PAPERS, by Rev. Wm. Tucker, in our columns are excellent articles, the products of a sound and ripe thinker and an honest man. Let all read and "inwardly digest" them.

A Good Test in an Illinois Farm House.

From an intelligent Illinois woman, a Spiritualist, as are her husband and mother, all pleasantly at home on their prairie farm, comes a good statement of mediumship in the family. Almost thirty years ago a brother, on a farm near by, was so singularly affected that many supposed him insane. He spoke in what seemed to be strange tongues, acted unlike himself, but did no harm and was wisely cared for by his friends.

One day, at her house, a Russian peddler opened his pack in this brother's presence for the sale of his goods. The brother addressed him in an unknown language, the peddler replied, greatly surprised, and for a half hour they carried on a rapid and earnest talk, until the man, in a rage, tossed his wares into his pack and left. He went to the neighbors and said that man had talked very strangely to him, in Russian, but did not tell what he had said.

Another brother was a medium, as was this lady, our informant, and she said the two brothers often talked in French and German, neither of them knowing any language but their own, when in the normal state.

They became satisfied all this was mediumship, the brother regained his usual condition by degrees, and lived for years in strong health, and with occasional flashes of these powers. Years after a strange lady, a medium, sat by his bedside as he was sick, told him of his past experience, his Russian talks, and said that it was the spirit of a French physician, a distant kinsman, who thus influenced him and had guarded him a good deal from his youth. This lady had no outward means of learning these facts.

All this comes from a person of high repute for good sense and integrity.

Lake Bluff Camp Meeting—A Pious Lie.

Under Evangelical auspices a Camp Meeting is going on at the beautiful Lake Bluff, a few miles north of this city. By all fair efforts its managers and speakers have the right to uphold their religious views, but not by gross falsehood. The *Inter-Ocean* of the 15th has the following paragraph in its report of the meeting:

Mrs. Hauser spoke of the influence of "The Light of Asia" on Christian missions. The work she said was working a powerful influence against Christianity. Buddha appeared on the stage 2,500 years ago. Not long after, Confucius appeared in China, and other eminent characters in different quarters of the world. Buddha had a grand purpose, but in his own words, "the lamp whose oil is spent fills not." He gave a "religion" which tempts and rewards all licentiousness. It is in view of this fact that the Christian world should send the gospel to his followers.

We have no wish or intent to become a Buddhist; it is truth we want. Not a word can this pious falsifier find in Buddha's gospels "which tempts and rewards all licentiousness" or any crime. In the Dhammapada he says: "If a man commit a sin let him not do it again; let him not delight in sin; pain is the outcome of evil....Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the awakened." This is from the translation by Max Muller, high authority, not an infidel but an eminent Christian Professor. If this Mrs. Hauser is ignorant let her keep silent and learn; if she is not ignorant she is worse. What she said is false. The morals taught by Buddha were as clean as those taught by Christ.

Jesse Shepard—A Musical Seance.

On Thursday evening, July 14th, a score of invited persons met Mr. Shepard at the residence of the editor. For an hour and a half he gave wonderful piano-music—from the great European masters, and of Persian and Russian origin, as he stated, all marked by special and striking and widely varying quality and style. In the dark, a duet, with piano music, was given; the playing remarkable, his voice alternating from bass to soprano, giving the impression that a man and woman stood either side of him and sang. The marvelous compass, from a bass heavy and deep to the clear and long-sustained highest soprano, was greatly admired. In the company were two highly competent German musicians, and they both said that it seemed several times as though other fingers beside his own must have done their part on the piano keys.

Mr. S. goes to Colorado after a few days stay and a few séances here. Impostors are playing the trick of assuming names of good mediums. We give Mr. Shepard's personal appearance as a safeguard.

He is thirty years old, six feet two inches tall, weighs 180 lb., has black hair and dark eyes, fresh countenance—full moustache, and is erect and vigorous in aspect. He carries credentials with him—in Russian, French and English, and is ever ready to show them.

"Spiritualism not Proven."

On our first page will be found an address, with this title, given by Col. Goodrich before the Brooklyn Fraternity of Spiritualists, who were ready to hear the statements of a fair and honest doubter. Its critical suggestions will help us to look closer to the foundations of our views, and see that they are sure.

Col. Goodrich aims at candid fairness but, from his criticisms of the literature and art of Spiritualism, it is manifest that he is not familiar with their higher aspects. His talk will help us to be less crude.

Concord School of Philosophy.

This school is in its third yearly session, to close August 12th, in the lovely old town of Concord, Mass., the home of Emerson and Alcott. Last year some 600 persons attended its sessions, in all—usually from forty to seventy-five at a time. The venerable A. B. Alcott, over eighty years old, gave the opening talk July 11th and E. C. Stedman read a poem. Prof. W. T. Harris gives five lectures on Hegel's Philosophy; Dr. H. K. Jones, of Jacksonville, Ill., five talks on the Platonic Philosophy. Some other leading topics and speakers are as follows, discussion following each talk:

Mrs. Julia Ward Howe, two lectures, (1) "Philosophy in Europe and America," (2) "The Results of Kant;" Miss Elizabeth P. Peabody, one lecture; Mrs. E. D. Cheney, a lecture on "The Relation of Poetry to Science;" Rev. J. S. Kidney, D. D., three lectures on "The Philosophic Groundwork of Ethics;" Rev. Dr. Bartol, a lecture on "The Transcendent Faculty in Man;" Dr. E. Mulford, a lecture on "The Philosophy of the State;" Mr. S. H. Emery, Jr., two lectures on "System in Philosophy;" Rev. F. H. Hedge, D. D., a lecture on "Kant;" President Noah Porter, a lecture on "Kant;" Mr. H. G. O. Blake, readings from Thoreau.

In all are some fifty discourses. The choice audiences, the beauty of the quiet and historic town, and the interest of the topics make these occasions interesting. Last season Spiritualism was delicately touched on. Will these people wake up to a comprehension of the grand sweep of this philosophy, which perfects and verifies Plato and which Kant foresaw and foretold? We wait to see.

Toddy-Stick Ethics.

The *Public Leader* is an organ of the liquor sellers. It says:

"We had far rather see the whole world get drunk of its own free will than one man kept sober by compulsion.....The drinking of alcoholic liquor is as 'natural' and 'God-given' a right as the drinking of either tea or coffee. Why should we, therefore, desire to shut off entirely the supply for gratifying the passion for a 'God-given' right, because a few pessimists and monomaniacs denounce it?"

These toddy-stick champions have got hold of the ethics of free-love; they have stolen the Nichols and Woodhull thunder, and are using it for the benefit of their own pockets, pretending to help their red-nosed victims. To gratify any vile and perverted passion is "natural and right," said the free-lovers. "Jes so," say these chaps, "give us a free drink all round. Its all right for a man to make a brute and a fool of himself."

Niagara Suspension Bridge Examined and Renewed—Its good order.

The *Scientific American* has an article from the reports of L. L. Buck, the engineer who has had charge of renewing and strengthening the anchorage of this great bridge in the most thorough manner. "With a slight exception, the wires of the cables and suspenders were found by the inspecting engineers unimpaired." This is a significant and reassuring fact, in view of twenty-five years constant use. Surely, with this and the new strengthening just made, travellers may feel entire safety in passing over this wonderful bridge and seeing the Falls in the distance.

Dr. W. H. Abbott, a successful magnetic physician, temporarily practicing at Cairo, Ill., had a warrant issued for his arrest, in consequence of healing the sick without a diploma. He escaped imprisonment by quietly taking his departure from the town. That he had positive merit, is evidenced by the following from the Cairo *Bulletin*:

We always are willing to give the other side, when we can get it, to any question. As we supposed, there are two sides to the Dr. Abbott question, particularly as regards the character of his patients and the quality of his medicines. We gave the item (it could hardly be called an article) as we received it from our informant. We have now before us a long list of names of patients who have been cured or greatly benefitted by Dr. Abbott's treatment, and among them are names of persons who take front rank with the sensible and enlightened of our community. These people assure us that Dr. Abbott gave no whisky, charged with electricity or in any other shape. That his treatment was entirely by an electric battery and magnetism, giving no medicine of any kind and the Doctor only lacked a diploma to have remained in Cairo and revolutionized the practice of medicine here.

Of course, the very fact that he would have succeeded in "revolutionizing" the practice of medicine in Cairo, is what caused the "regulars" to have him arrested. They don't want such a revolution.

THE THEOSOPHIST.—Madame Blavatsky's monthly comes regularly from far-off Bombay. One result of this publication in that land is to call out the native Hindoos, and we see proofs of their subtle and clear thought in the articles they contribute; and of their knowledge of modern science and of European and American affairs as well. In the June number we find "Theosophy and Materialism," by Mirza Moorad Ali Beg, F. T. S.; "Antiquity and Sanctity of the Sanskrit Language," by Pandit Pran Nath; and "Native Astrologers," by Khansaheb Darasha Dosabhoy, Deputy collector at Sholapûrp.

A Woman's Paper, *The Valley Review*, from Lodi, San Joaquin county, California, has for editor Gertie De Force Cuff, and its first advertisements on its first page are of Laura De Force Gordon and Mrs. Clara S. Foltz, attorneys-at-law, San Francisco.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Bishop A. Beals services are engaged at Pine Hill, N. Y., Sunday, July 31st.

Mr. Bundy has reached London; so says a telegram in Chicago *Times*. He reaches here about Aug. 1st.

How to Magnetize, by J. Victor Wilson, price 25 cents; Deleuze on Magnetism, price $2; are valuable books.

MICHIGAN STATE CAMP MEETING.—See advertisement of rail road rates, speakers, etc., in another column.

Rosamond Dale Owen, an accomplished woman, daughter of Robert Dale Owen, visited this city a few days ago.

Captain and Mrs. H. H. Brown have recently been made happy by an addition to their family—a bright little daughter.

During the absence of Mrs. Mary B. Willard in Europe, Miss Mary Allen West of Galesburg takes charge of the *Signal*, in this city.

Mrs. E. G. Woodruff of Michigan is an excellent speaker, a woman of insight and thought, a devoted Spiritualist. Uphold and encourage her, and all such.

Ethics of Spiritualism, by Hudson Tuttle, needs no commendation; whoever would stand solid in morals should have it as a help; price, cloth, 60 cents; paper 40 cents.

Dr. J. K. Bailey spoke at Jacksonville, Illinois, June 15th; at Kirksville, Mo., the 19th; at Milan, Mo., the 26th and 27th; at Chillicothe, Mo., July 3d; at Clarinda, Iowa, the 10th.

President Garfield gains and is to live; as every newspaper is filled with the details, and alive with grateful interest, we need only say this word to show that we share that feeling and hope on.

At West End Opera House last Sunday afternoon the medium's meeting was well attended. Mrs. DeWolf, Mrs. Rowe, Messrs. Field, Stebbins and others spoke, and all passed off well and profitably.

Mrs. Mary A. Livermore, of Boston, spoke in St. George Hall, *London*, on "The Duties of Women to the Nation," and is highly commended by the *English Woman's Journal*. She preached in the pulpit of M. D. Conway, June 19th, to a large audience.

Guiteau, the assassin, is a devout Christian, a religious fanatic. Suppose this miserable man, badly born and leading a life of fraud and egotism, were a Spiritualist. The land would ring with this new evidence of the depraving effects of Spiritualism, and a thousand clergymen would have held him up as a warning against the dangers of heresy and hallucination.

Henry Villard, whose name looms up as a leading power in the Oregon Steamboat and Railway Company, and in Northern Pacific railroad matters, is a son-in-law of William Lloyd Garrison of Boston, the Anti-Slavery pioneer and Spiritualist. Mrs. Villard—Fanny Garrison—is his only daughter, Mr. Garrison passed sweetly away from his earthly life at her home in New York. She has four brothers, men of rare ability and personal worth.

A FINE WATER-TRIP.—The staunch and fine Goodrich Line Steamboats, leaving Chicago twice daily, at 8 A. M. and 8 P. M., for Milwaukee, give an excellent trip to and from that beautiful city. One can reach there morning and night, in time for an hour or so to stay, and return on a boat of the same line, getting back here in twenty-four hours, touching at lake ports, breathing pure cool air and getting a refreshing change and rest. People from city or country will find this voyage a good one.

CHICAGO, R. I. AND PACIFIC RAILWAY—MAPS AND MUSIC.—On a large four-page sheet are fine engraved maps of Colorado, New Mexico, Arizona and Idado, with railroad towns, etc., "correct to date," issued by this company, and which they will mail to any address sent them. Four sheets of music, published by National Printing Co., Chicago, addressed "To the Ladies of Peoria" (and other cities), with "compliments of C., R-I & P. R.," show the way they remember lovers of music.

BISHOP, THE NOTORIOUS—the exposer of Spiritualism who gulled good Dr. Bellows and the wise men of Boston, who lined his pockets at the cost of Glasgow piety, and did other smart things, has been a great "mind reader" of late in London parlors, with a big fee. But sundry scientists—Lankester, Galton, Robertson, Croom, etc.—have taken him in hand and make him look small. They say "he has no power of mind reading" and that "distinguished men" should not "act as stalking horses to his notoriety." Of course they should not, and would not if they had the wit to find out the fellow, as Spiritualists found him out long ago. Who will Bishop gull next?

An Appreciative Reader.

T. E. Pelham, who renews for the JOURNAL for three years, in advance, writes as follows: "The JOURNAL teachings are grand, elevating, and refining, and if all would follow them, that long looked for day, the millenium, would be ushered in on us soon. Go ahead; cut error right and left. You have the prayers of the good men and women everywhere. May the good angels help the cause of purifying the worldly people."

For diarrhœ, dysentary (bloody flux), cholera morbus, cramps in stomach, colic and other painful and dangerous affections, Dr. Pierce's Compound Extract of Smart-Weed—compounded from the best French brandy, Jamaica ginger, smart-weed or water pepper, anodyne, soothing and healing gums and balsams, is a most potent specific. By druggists.

THE DECORATIVE RAGE.—*Amateur Artist*, painting a bunch of apple-blossoms, to a small boy looking on: "Well, Tommy, do you know what they are?" *Small boy*, with absolute certainty in his tone: "Yes, marm; hens."

LANCASTER, PA., April 6, 1880.

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SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

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CURES EVERY CASE OF PILES. 27-16

Michigan Camp Meeting.

The State Association of Spiritualists and Liberalists, will open their Second Annual Camp Meeting on the beautiful camping grounds of Goguac Lake, 1½ miles from Main Street, City of Battle Creek, Mich., August 13th, ending August 22nd, 1881. A full line of able speakers have been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich.

August 15th, Geo. H. Geer of Minn., and Mrs. L. A. Pearsall.

August 16th, Mrs. M. C. Gale, Lansing, Mich., and A. B. French.

August 17th, J. H. Burnham and Geo. H. Geer.

August 18th, M. Babcock of St. Johns, Mich., and A. B. French.

August 19th, Dr. A. B. Spinney of Detroit, Mich.; Geo. H. Geer, and G. B. Stebbins of Chicago.

August 20th, Mrs. M. C. Gale, G. B. Stebbins and M. Babcock.

Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham and G. B. Stebbins.

August 22nd, 10 o'clock A. M., General Conference and Business Meeting.

Appropriate singing accompanied, by instrumental music, will be a feature of the entire Meeting.

The forenoon of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent.

Many excellent mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds.

All rail roads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to 22nd, good to return the 23rd:

Chicago & Grand Trunk R. R., without a certificate. N. B.—Mich. Central R. R., Grand Rapids & Ind. R. R., Detroit, Lansing & Northern R. R., and Detroit, Grand Haven & Milwaukee R. R. requires a certificate to be presented to the ticket agent in order to obtain reduced rates.

Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill.

General Supervisor of grounds, tents, privileges, etc., R. B. Cummins, Battle Creek, Mich.

Directors, B. F. Stamm, Detroit; Hon. J. H. White, Port Huron; and Mrs. G. Merrill, Lansing.

Treasurer, Mrs. R. A. Shaffer, South Haven.

L. S. BURDICK, President,
Box B Kalamazoo, Mich.

E. L. WARNER Secretary, Paw Paw, Mich.

Grove Meeting.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell County, Kan., on August 5th to 15th inclusive.

Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and martial, and perfect arrangements for dancing.

A large boarding house. Board, $3.50 per week or 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines. For further particulars address the Committee on Arrangements: J. Dunton, Salem, Jewell Co., Kan.; C. H. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.

Lake Pleasant Camp Meeting.

Full list of speakers changed at Lake Pleasant Campmeeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesday, Aug. 3rd, Alfred Denton Cridge; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baltimore.

Tuesday, Aug. 9th, Cephas B. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 11th, Mrs. F. O. Hyzer; Friday, the 12th, J. W. Fletcher; Saturday, the 13th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond, Chicago, and Henry Kiddle, of New York; Tuesday, the 16th, [illegible] Wednesday, the 17th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Brittan, Editor-at-Large; Friday, the 19th, [illegible] Saturday, the 20th, Dr. S. B. Brittan; Sunday, the 21st, Mrs. Cora L. V. Richmond, and Ed. S. Wheeler, Philadelphia; Tuesday, the 23rd, Dr. G. H. Geer, of Michigan; Wednesday the 24th, Ed. S. Wheeler; Thursday and Friday, the 25th and 26th, Prof. R. G. Eccles, Brooklyn; Saturday, the 27th, Dr. G. H. Geer; Sunday, the 28th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 30th, Fannie Davis Smith; Wednesday, the 31st, Jennie B. Hagan.

Thursday, September 1st, W. J. Colville; Friday, the 2nd, Mrs. Sarah A. Byrnes; Saturday the 3rd, Dr. H. B. Storer; Sunday, the 4th, W. J. Colville, and J. Frank Baxter.

With this array of speakers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to be satisfied every day in the week. Judging from past experience our gathering this year will far exceed in numbers any of its predecessors.

Mrs. A. D. French, of Boston, a lady of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are already under contract to be built this season.

J. H. SMITH, Cor's.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4405 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

The People's Camp Meeting.

The Spiritualists of New York, Pennsylvania and Ohio will hold their Annual Camp Meeting on the grounds of the Cassadaga Lake Free Association on the Dunkirk, Allegheny Valley & Pittsburgh R. R., at Cassadaga, Chautauqua Co., N. Y., from August 5th to August 28th inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5th to 28th; Hon. Warren Chase, Aug. 7th; Mrs. F. O. Hyzer, Aug. 10th to 12th; J. Frank Baxter, Aug. 12th to 14th; Mrs. R. S. Lillie, Aug. 14th to 28th; Mrs. L. A. Pearsall, Aug. 19th to 28th; A. B. French, Aug. 22nd to 26th; Mrs. Cora L. V. Richmond, Aug. 26th to 28th; George W. Taylor, Aug. 28th; Mrs. Nellie J. T. Brigham, Aug. 20th to 21st. With this array of speakers, the engagement of the Grattan-Smith family of Painesville, Ohio, Maxam's Orchestra, and the best mediumistic talent in the country, lovers of good speaking, good singing and artistic music will be delighted and well entertained every day in the week. Grounds to pitch tents free; location and grandeur of scenery unsurpassed. All trains leave passengers and baggage near the gates. Ample accommodations for all. Board and lodging $1.00 per day. We are organized not for the few, but for the benefit of many. Come all and welcome, and let us work together for every thing that calls for reform. Send your name on a postal card to the Secretary for circulars. Admission 10 cents per day.

A. D. COBB, President, Dunkirk, N. Y.
J. W. HOOD, Secretary, Fredonia, N. Y.

Passed to Spirit-Life.

Mansfield, N. Y., June 27th, 1881, Elijah Harvey, aged 77, was emancipated and took the responsibility of freedom under the spiritual government of God.

Though not an active Spiritualist he leaned upon Nature and looked hopefully toward the dawn, which reflected a life well spent and a record of worthy deeds. His widow has the comfort of the spiritual faith, and part of the family share the sweet reality, so blessed in the hour of death. The funeral services held at the residence, were conducted by the writer June 30th, and the Spiritual Philosophy was a solace and support. A large attendance indicated the public sentiment and high esteem in which he was held at home.

LYMAN C. HOWE.

Joseph Pratt, of Clarendon, Orleans Co., N. Y., left his earthly temple, after a lingering illness, June 29, 1881, to enter upon the experiences and labors for which a life of useful industry had fitted him.

He was widely known and esteemed. His active labors, public spirit, and generous impulses made him a popular favorite beloved and mourned by all who knew him. As Justice of the Peace, he officiated at the marriage celebration between A. J. and Mary F. Davis, his widow being half sister to the latter. I have seldom seen so large a gathering at a funeral; the procession to the grave being nearly a mile long. At his request the writer was called to tender last words over the fallen form and point the way of the new life to those who remain. His life example will be felt and revered as a light to those who follow for many years to come. He planned, surveyed, and mapped the new and beautiful country where his mortal remains rest. Such characters leave the world better than they find it and their memory is "something sweet to think of."

LYMAN C. HOWE.

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This pamphlet contains unanswerable arguments against the fallacious and dogmatic assertions of Prof. Carpenter and should be read by all who desire to investigate the psycho-physiological sciences.
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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Garden of God.

BY MRS. E. B. HUGHES.

O memory sweet! O childhood's glad hour!
Borne back on a tide rolling wave;
Soft as a sunbeam, kissed by a shower,
Is the incense borne from thy grave.

Spring's blooming will fade; her flowrets will die;
But their fragrance wafted on air,
Eternal will bloom in those gardens on high,
In that beautiful home over there.

O beautiful youth, with its joys and sighs,
That season of emerald and gold;
When it meets its fate in a pair of blue eyes
And dreams not the world can grow cold.

O beautiful life, when bright autumn leaves
Shall gracefully twine thy fair brow;
When red, brown and gold from scattered sheaves,
To thy faithful shrine we endow.

O beautiful age with its silver crown,
Unblemished by labor or care;
When it treads life's thorns as thistle down
In dreams of a home over there.

O beautiful home, the garden of God;
How oft' in my dreaming I roam;
Where saints' and angels together have trod,
Away in that beautiful home.

It's the garden of God, the home of the blest,
Its glory his children may share;
For he welcomes all to this Eden of rest,
To this beautiful home over there.

We bloom for awhile then vanish away,
But God in his wisdom knows best;
A gleam we've caught of eternity's day,
And a beautiful garden of rest.

Then let us improve, as we journey along;
In goodness, in knowledge, in love;
Soon we'll join the blest in rapturous song,
In that beautiful garden above,

Where saints and angels together will greet,
And welcome us home for all time;
Where musical wavelets in harmony meet,
And life is eternal, sublime.

Letter from Mrs. M. A. Noteman, the Test and Healing Medium—A Communication from Dr. Noteman.

To the Editor of the Religio-Philosophical Journal:

The enclosed communication purports to come from our worthy brother, Dr. D. Noteman. I send it to you by request of his deeply afflicted widow, feeling assured that it is a true expression of the Doctor's sentiments and feelings, and I should consider myself false to a friend if I did not forward it to you. Although the Doctor has been in spirit life but a short time, he has favored us with some very fine philosophical communications; also given a full and interesting account of his experience after leaving the body. Our knowledge of the Doctor for the past 26 years as a man and Spiritualist enables us to feel his qualifications as a spirit, and to confide in whatever he is permitted to give us. He has been familiar with my mediumship for years and controls with ease. If you feel disposed to give his letter a place in your paper, I think it would not only give him a feeling of satisfaction, but carry some sublime truths to the hearts of its readers. Dr. Noteman was well and favorably known both east and west, as a physician of rare ability, and as a man of sterling worth. Truly the world mourns the loss of a noble benefactor.

M. A. NOTEMAN.

Toledo, Ohio.

COMMUNICATION FROM DR. NOTEMAN.

BRO. BUNDY:—I am indebted to you for many valuable contributions in my life journey. Your paper for years was food and drink for me; I felt that I could not do without it, and you kindly furnished it without money and without price. I intended to pay you, and did according to the best of my ability, under existing circumstances. My only means now is to give you truth and strive with the little influence I possess, to gather such material around you, as shall redound to your good.

My exit from the earth life was sudden and severe. I left a work unfinished, that I had hoped to have consummated for the good of my wife and child, and as a blessing to humanity, but I am satisfied that nothing is lost, and ways and means will be found to consummate the plans of a life time. My interests are for suffering humanity, and my efforts in the future will be as in the past, to try to alleviate the same as fast and as far as possible.

I said that I felt indebted to your valuable paper, and so I do. For years it was my strength, and I feel that I owe much to its liberal teachings for the place now assigned me in my new spirit life. I see more clearly since throwing off something of the physical, the cause that produces disaffections in the earth-life, and I hope to be a worthy member in a co-operative league for the disbanding of vast armies of selfish uncharitable spirits, both in and out of the body, who would close the portals of the heavenly worlds to all who did not bow down and worship at their shrine.

I am convinced that there are three principles which, indeed, form the trinity in the economy of nature, that mankind may accept and live. Linked together they form the net work or chain that binds us to the eternal principle of justice. Faith in the all-pervading spirit of intelligence that controls all worlds, charity, the unbounded principle of mercy and justice that condemns not but seeks to absorb the lesser into the greater realms of life, and as the sun drinks up the morning dew, or as its kindly rays efface the ugly ruts produced by winds and storms, giving in place the smooth and pleasant pathway with sides made beautiful by flowers and fruits, so the lessons of charity rightly administered, make the dreary spots of earth to blossom as the rose, and its deserts to be moistened by the tears of the repentant. The third and last great principle embraces all beneath it, and in folded arms and kind embrace it breathes on all humanity the one endearing word that gives light to the darkened soul and peace to the worn and weary traveler. In that one word centers all the affections of the human soul. The criminal bows in contrition under its influence; the weak become strong, the vicious pure, the good more God-like, and all known sensibility from the helpless infant to the most gigantic intellect, does homage at its shrine. Kingdoms tremble and fall. The ruins of time mark every age. Memories become dimmed by the changing of events; but that one word lives as an emblem of the undying principle of nature, that grows brighter with use and dearer as the day wanes. Love, thou principle of light that beams upon all worlds, and brighter grows with darkness of the night, we hail thee King, and worship at thy throne.

Pardon my enthusiasm, Brother Bundy, and give me a corner in my old friend, the JOURNAL, so that I can let my light shine.

Yours in Friendship, Love and Truth.

D. NOTEMAN.

The Power of Activity.

To do increases the capacity of doing; and it is far less difficult for a man who is in an habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. This is owing to a principle of our moral nature, which is called the vis inertiæ—literally, the strength of inactivity. To set a common child's hoop rolling requires a smarter stroke at starting than to keep it in motion afterward. There is a reluctance in all things to be set moving; but, when all that is over, everything proceeds smoothly enough. Just so it is with the idle man. In losing the habit he loses the power of doing; but a man who is busy about some regular employment for proper length of time every day can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle man.

"On Every Height there lies Repose."

All of true life is an ascent, an upward climbing toward some height of truth or love. It is weari some and hard, and only when our feet have reached the top can we hope to find the peace and light of repose. We feel, as we climb, the labor, and do not realize that this strain is developing the limbs and hardening the muscles, restoring quiet to the nerves and opening the lungs to breathe in the fresher and purer air. While we are in a state of temptation we cannot know how much good is effected by the strong and perhaps agonized struggle; it is only afterward that we learn that evil thus became distasteful to us. We looked it in the face in that dread spiritual encounter, and henceforth we recognize our foe. But the human soul cannot forever labor and fight;—strength is given only by alternations of labor and rest, combat and peace, and our Lord gives us delightful hours upon the mountains of eternal truth after every well fought battle.

There are few places that express the state of rest after temptation more beautifully to me than one of the valleys in the Swiss Alps, between the Rheinthal and the Upper Engadine. It is comparatively sheltered and still in winter, and even when the roughest breeze blows, there is a safe refuge in its fir-woods, with their resinous fragrances and hushed and quiet nooks. Many, who suffer from diseases of the lungs, come here to find a cure in the sunshine, and the life-giving mountain air, which "surrounds you with a subtile, all-pervasive stimulus." There is healing in it, and every respiration grows more full of vitality, as if one were breathing the very "breath of life" in this aerial sea of light and breeze and aromatic odor. It brings the power to sleep, and instead of the weary tossing to and fro during the long nights, listening to every creaking of "the conscious floor" as Whittier finely calls it, in the restless watch for the dawn, you fall softly into the light and dreamless sleep of childhood, and awaken with a sweet sense of having been at rest in happy places.

How wise are the sun-loving creatures of Nature! On such a height you learn the deeper secrets of its infinite glory, as the sky changes around its heart of light from the dawn to the sunset. The singular clearness of the air heightens even the light of the moon so greatly that the finest print is legible, as its silvery flood pours down over ridges and rocks intensely dark in the shadow. Nor are the wintry states of the world here without their beauty, from the spirit-like stillness of the landscape covered with snow, and having all its sharp angles folded in its graceful, billowy curves, and its fir-trees bowing under their white burden, and the grand mountains rising dimly through the strangely blue air, to the unreal world of the ice and frost,—gardens of tropical palms and ferns in frozen outlines of glittering rime, hanging icicles, and floating sparkling crystals of ice throwing long points over the brooks, the frozen lake under whose transparent shield you see the fish moving, the tinkling of falling ice on the slippery mountain path as the swinging bough lets fall its coat of mail;—each has its charm as the light falls in radiant play upon it. Yet the perfect splendor comes from the great drama of color in the sun—the morning hues of "rose and primrose and daffodil" blooming like a garden of paradise—the still and ineffable fullness of noon which no poet can utter—the sunset changing its crimson and gold at the last into a cool pale green in the west, and the antiphonal response of the east in the exquisite "*After-glow*" which is like the light of molten gems, and over all the moon and Venus shining.

The quiet, simple peasant-folk who live here, seem closely akin to the early dwellers on earth, and as you drive past their quaint peaked farmhouses, framed in by larches and mountains, with your sledge gliding forward with its arrowy motion, and the bells tinkling slowly through the silence of the snow-world, it is like reading an old Idyl. Human life and nature seem to rhyme as nowhere else on earth. The air "like new wine" brings swift new thoughts and even pulses, and you realize what is meant by "the strength of the hills" which "is His also."

All places express states, and such a resting place in life speaks more fully than language can, of the healing which humility and peace after temptation bring to the quieted soul—the infinite consolation of seeing more of the divine love, lighting even the cold and silence of our winter, the glory of his presence in the upper skies,—the rest from the consciousness and unquiet personality of self. All these are attained through temptation and labor, and only when we rise high enough to put our evils under our feet, do we learn that

"On every height there lies repose."

ELLA F. MOSBY.

—*New Church Independent.*

"Design Implies a Designer?"

BY W. D. REICHNER.

To the Editor of the Religio-Philosophical Journal:

This oft repeated proposition conveys the notion that life is simply a mechanism that runs for a time and then stops—a living machine in which matter is decomposed and its elements rearranged, "molecular machinery," some term it, existing in matter so conditioned that it may run for a season and then cease.

Is nature—and by this we mean the endless variety of assemblage of atoms, monads and molecules—all the multiform aggregation of life in this boundless universe of ours. Is not all this self-created, self-existent, self-subsistent? But what is this which supplies the animation, rather the conditions which generate the vitality, that prompts, forms and transforms all the processes of growth, maturity and disintegration?

"There is on the one hand," says an eminent microscopist, "the drop of resin gum of mucus held together by the natural chemical affinity, and then again there are certain living beings so exceedingly simple in structure that they may be compared to a drop of gum or mucus, but from which they are distinguished by being held together and animated by the affinity known as the principle of life," but which we cannot see.

Men talk glibly about the million beauties of nature, and we see the waving grass, the beautiful flowers, hear the rushing wind and the roaring waters; hear the earthquake's terrible tread—these are but some of the manifestations, grosser phases of life, simply the outward expression and by no means the all of life. The breath, breathed into man at his earliest formation, was not itself the life, but rather the simple media, by which the soul is quickened into visible action and inspired with the essentials of life's manifestations. The primate of the life principle is unknown; doubtless the "unknown God" of the ancients.

Men talk flippantly about natural law, as though it obtained by some special enactment, the *fiat* of a supernatural governing arbiter, whereas it is the force which conducts, controls and inheres in every atom, globule and monad of this vast universal whole.

The law or controlling power of any being is its inherent impulse, bent, or tendency in a definite direction by virtue of the quality of its own constituents, hence the law of cause and effect ruling through all space. We reap as we sow, and cannot escape the logical sequence of our own individual actions. Then what is the best philosophy of social life? Be true, so true to thyself thou canst not be false to others. This implies the best culture, the development of the finer interior qualities, the essentials of the best manhood and womanhood, the truth indeed in the inward parts. Plato wrote: "Let him who would live well attain to truth, and then, not till then, will he escape from sorrow!" "He who acts unjustly acts impiously," says Aurelius; "since we find in nature all rational creatures are made for the good of each other, and should in no way injure one another. All things that are, possess a relation to all things that come into existence—this universal nature is named truth, and is the prime cause of all things that are true."

Spirit, therefore, being the basic principle of all life, vegetable, animal, human, terrestial and celestial—it is spirit which prompts, through the media of our passions all the multiform expressions of life; controlling all the cruder, less pleasing, as well as the higher and more pleasurable unfoldments, of animal and human life above, below, abroad, throughout the immeasurable universe, spirit influences the countless variety of expression of universal, interminable life.

Madame Pierovsky—Identification of Spirits.

To the Editor of the Religio-Philosophical Journal:

We hear much questioning of the identity of spirits purporting to give messages under such and such names, and are often troubled about it, scarcely knowing whether to believe or doubt, or discard altogether. I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums.

I must thank Mrs. Poole for giving me in her column a test of a message that startled and surprised me; and as it may interest your readers, I give it as nearly as I can from memory, as I made no note of it:

On the Saturday afternoon following the execution of the Nihilists at St. Petersburg, as I was lying on the sofa in my library, my thoughts absorbed in something entirely foreign to what I am relating, I heard a voice clearly and distinctly exclaim, "I am glad I did it! It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny, and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences, who are bringing about the great changes upon the earth that will prove that the people's hour has come."

The words were so unusual to me, so vehement, so sorrowful, that I was startled, and trying to be passive, I waited for something more. Presently the upper features of a face became visible, showing a clear cut, broad, high forehead; the lower features were not visible. I said: "Who are you?" The voice replied: "I am Madame Sophie Pierovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar." After waiting and pondering upon it, I asked for some further test. The voice then related some items of family history, of her father's position, etc., of which I find the first corroboration in Mrs. Poole's article.

The question may be asked, Why should she come to me? I cannot tell, save that from my earliest recollection I have wept and sympathized with the victims of the "Autocrat of all the Russias," by whatsoever name he has been called, and so great was my sympathy for the women implicated in that act of revolution I avoided reading the account of the execution, and was ignorant of all events connected with it, at the time of receiving the communication. She was aided in coming to me through this sympathetic feeling that doubtless opened the way for her, assisted by my usual controls, who acted as intermediaries.

On Sunday morning when the newsboys came with the paper, I bought a copy, and on looking through the week's summary of news, found in the account of the execution that the most noticeable object in the conveyance that carried the prisoners to the scaffold, was the "broad high forehead" of Madame Pierovsky, who rode to her execution bareheaded. This answered to the head I had seen clairvoyantly.

Once since, at the house of a friend, she came again, and with her the woman whom Russian justice took from childbed and cruelly tortured to death. All these movements on the part of the down-trodden prove that monarchs are not "up with the times" that demand redress for centuries of wrong and oppression.

CORNELIA GARDNER.

Rochester, N. Y., July, 1881.

Criticism of Hudson Tuttle.

To the Editor of the Religio-Philosophical Journal:

I regret the necessity which appears to be imposed upon me, of troubling you with remarks concerning the perils and uncertainties of any one individual, but the occasion having arisen, the necessity is so imperative, so far as I am concerned, as though many others besides myself felt the foundations to which they have trusted shaking beneath their feet. The case is this: Some years ago I undertook, with such ability and advantages as I could command, to investigate the claims of Spiritualism. This I did in the face of the oft-repeated assertion that a belief in Spiritualism was certain to destroy all sense of moral obligation and was moreover the direct precursor of complete mental imbecility. Still I persisted. I investigated and accepted the truth as from time to time it was approved by my reason and judgment. I could see no ill effects manifested in my own person, and was resting quietly in the belief that the parties who prophesied evil of my course, were all wrong, until I got last week's JOURNAL. An article in that has suddenly opened my eyes to the perilous position I occupy. This article is entitled "Christian Hymns," and is a criticism by Hudson Tuttle of some of the hymns with which nearly every one is familiar; and which are without doubt justly considered to be open to severe criticism. But when the critic attacks an old version of the 23rd Psalm, he at once misquotes the first verse as follows:

"The Lord is my Shepherd, I'll not want;
He makes down to lie
In pastures green. He leadeth me
The quiet waters by."

It would seem scarcely supposable that any man in his sober senses, to say nothing of a man of H. T.'s acknowledged ability, would leave the word "me" out of the above second line without perceiving his error, and certainly no fair minded man, perceiving such an omission, would let it pass uncorrected. Judge, then, of my consternation when I read these comments on that line: "How the 'Good Shepherd' can cover green pastures with 'down;' where he gets so much 'down,' or how he keeps it there in windy weather, and why these down covered pastures are so tempting, is beyond the comprehension of the infidel mind." Why H. T. should thus imitate that "paper Lord, the poet Peter, who broke the laws of God and man and metre," is much beyond my comprehension. I credit him with good natural ability, and I do not believe that he is "by nature totally depraved," but if his Spiritualism has brought him so low mentally and morally as his above written criticism would imply, to what fearful depths of spiteful imbecility may it not reduce some of us who are not so able or so well educated as he. I shudder to contemplate the possibilities. He further proceeds with his criticism as follows: "Nor can we see the comfort of being led by quiet waters." Of this I have only to say that I envy not the man in whose mind the picture of flocks resting in green pastures and feeding and wandering by the banks of placid streams, awakens no pleasant memories or emotions. If Spiritualism destroys our mental powers, robs us of our moral perception, and finally obliterates our poetic feeling, let us drop it at once. Let us be just and give not only the devil, but even our opponents, their due.

M.

Is He a Heathen?

On one of the principal streets of San Jose there is a large manufacturing establishment, the workrooms of which overlook the rear yard of a Chinaman, who has lived here long and won the confidence and esteem of many citizens. One, and perhaps others, of the young men employed in the factory have at various times wantonly annoyed their inoffensive neighbor. The spirit of mischief or deviltry finally culminated in the cruel act of baiting fish hooks, and from the shop windows snaring poultry from the yard below. Then forbearance ceased. An officer was called, and after he had seen a fowl with a fish hook in its throat, from which dangled a portion of the line, together they visited the owner of the factory, who expressed surprise and regret that any of his men had been guilty of such conduct. He requested them to go to the rear and investigate, and said that he would at once discharge the guilty ones, as he wished no such men around him. The officer soon satisfied himself as to the identity of the person sought. The young man was quite anxious to do the "square thing," by rendering compensation for the damage done. This the Chinaman declined, but said that he did not want him prosecuted, nor discharged; that perhaps his tormentor had been thoughtless; that probably the trouble would cease, and if so, he would "forgive him!" If this young man is not altogether bad, he has received a lesson in Christian ethics from one that he has hitherto despised from which he will derive benefit.—*The San Jose Mercury.*

Spiritual Funerals, Important Suggestions.

To the Editor of the Religio-Philosophical Journal:

It is commendable to illustrate our faith in the final ceremonies. Timid, time serving and luke warm believers may still follow the rut and employ a popular clergyman to misrepresent them in the hour of sorrow and mock their best feelings and faith. But many are above such truckling. If there is anything that can inspire courage and devotion to principle it should be seen on such occasions. When and where can we look for the blessed light and uses of Spiritualism if not at the hour of death? To live a lie is bad enough, but to hide our faith and crucify our love in its freezing shadow at the time of all times when we need the solace of truth; and pander to popular prejudice by engaging a clergyman to deceive and mislead the public and stab us while we are bleeding and dumb, and taunt us with the charge that our Spiritualism will do to live by but in death we need the holy offices of the church, is totally unworthy, and many thousands so regard it; hence the constantly increasing calls for funeral services. Our speakers are scattered and many of them constantly changing, and it is often difficult to obtain them at a moment's notice: but when we cannot get the one we most desire, and no acceptable substitute can be had, ought we to compromise by engaging the enemy to damn us? For my part I prefer no services to bad ones. A few words from some kind friend, a sweet hymn and silence are appropriate, and infinitely better than an orthodox sermon.

I am often called 100, and occasionally 200 and even 300 miles to serve at funerals. I always go if possible when called. Last week I travelled over 300 miles in four days to serve at three funerals. In sending telegrams there is little chance for explanations and a few points are important to keep in mind:

1. Always state the day of the week and the hour of the day that the services are to take place, or, better still when practicable, ask the speaker to set the time, within a given limit, when he or she can attend. Many times a speaker could attend at 2 P. M. when he could not be present at 10 or 11 A. M.

2. Name the railroad and depot nearest the place, and if far from depot, name the distance.

3. If the appointment be made before sending for speaker, if you are anxious to have his or her services, make the time as long as possible, for a speaker is not always ready to start on an hour's notice.

4. Telegrams are often delayed, sometimes twenty-four hours in sending, especially if sent on Sunday.

5. I have received calls that did not reach me until after the last train had gone—only a few hours before the time appointed for funerals. Dispatches reaching Fredonia after 8 P. M. are not received until after 8 A. M. next day. Those sent Sunday are delivered Monday. From 8 A. M. to 8 P. M., except Sundays, messages are promptly delivered.

By observing these points much confusion and uncertainty can be avoided. One point more: by announcing in the dispatch the hour trains arrive at the nearest station a speaker can judge the time and chances of getting there in season. The items which relate to Fredonia telegraph office may not apply elsewhere, but the main points herein given will apply in most cases all over the country to all speakers and funerals.

LYMAN C. HOWE.

Elmira, N. Y., July 5th, 1881.

The New Church Independent.

This monthly review gives the more liberal aspects of the new church (Swedenborgian) movement. Its editor, Henry Weller, does not join in the misappreciation of Spiritualism into which even such men as L. P. Mercer fall. "A Spring Sermon," by Mr. Weller in the June review, from which we quote, gives idea of his mode of thought and fine fitness of expression:

"Let us, then, be glad and rejoice—land, beasts of the field, and sons of Zion, in this glorious maying-time of the year. In the natural aspect how blest are we as a people; never were brighter prospects of an overflowing harvest of fruit and grain and grasses. And never were the prospects of the spring-time of the church brighter than now. Revolutions never go back in church as well as state. A new age is truly dawning, not as regards the external prosperity of a sect, but in the general diffusion of new light, a deeper inquiry into the mysteries of faith, and the inspiration of the Word. It is truly encouraging to hear eminent men declare that they are groping in the dark, and reaching out for something on which to stand. And whoever reads the whole signs of the times in all countries, especially in Great Britain and the leading nations of Europe, will be satisfied that wonderful changes are at hand. Like the sun of the natural world, the new light is diffusing itself over the whole church; dim as yet, for the mists of morning keep out the first rays of the rising sun. But the sun is rising, and we know it will run its course till clear daylight overspreads the land.

As the heavens draw nearer to the earth, the jubilant spring-songs of the angels will penetrate this nether world, and a perennial soul-spring will also be constant in the human mind. In heaven it is always spring. Even the greatest hymnal poet of the church has declared that

"Sweet fields beyond the swelling flood
Stand dressed in living green."

And that

"There everlasting spring abides,
And never-withering flowers."

And so will our leaf be ever green, and our flowers never fade, and our spring-time of life never fail, if we keep the commandments of the Lord our God—growing into his likeness, and into companionship with the angels."

Emerson.

The charming "Reminiscences of a Journalist," by Charles T. Congdon, published last year, contains a pleasant passing allusion to Emerson, from which the *Index* extracts the following: "It is curious that I should first have heard the lovable voice of Ralph Waldo Emerson when he was the Rev. Ralph Waldo Emerson. One day there came into our pulpit the most gracious of mortals, with a face all benignity, who gave out the first hymn and made the first prayer as an angel might have read and prayed. Our choir was a pretty good one, but its best was coarse and discordant after Emerson's voice. I remember of the sermon only that it had an indefinite charm, simplicity, quaintness, and wisdom, with occasional illustrations from nature, which were about the most delicate and dainty things of the kind which I had ever heard. I could understand them, if not the philosophical novelty of the discourse. Mr. Emerson preached for a good many Sundays, lodging in the home of a Quaker lady, just below ours. Seated at my own door, I saw him often go by, and once in the exuberance of my childish admiration I ventured to nod to him and say, 'Good-morning!' To my astonishment, he also nodded, and smilingly said, 'Good-morning!' And that is all the conversation I ever had with the sage of Concord."

J. B. Pelham writes: I must confess that I am well pleased with the JOURNAL. We get six papers, but I think more of the JOURNAL than any one of the rest. I must spare $2.50 for the good old JOURNAL. May the good spirits enable you to publish as good a paper in the future as you have formerly done, for which I shall ever be thankful to you. I will be a subscriber for the JOURNAL as long as I can furnish the money to pay for it.

Religion, as a mere intellectual system, is more a philosophy than a worship. As such, it cannot be sustained in the world except among those who find their delight in thought. But as a life, as an experience, as strength, as comfort, as hope, as worship, the full soul of man will ever find in it the greatest joy.—*H. W. Thomas.*

The simplest of small headstones marks the grave of William Penn in Buckinghamshire, England. The only inscription it bears is "William Penn, 1718." It is almost hidden in grass and wild flowers.

Notes and Extracts.

He prayeth best who loveth best.—*Coleridge.*

Faith is a powerful stimulant in the work of reform.

Nothing comes by chance; nothing grows by chance.

Christianity in its systematic aspect, must stand or fall as a system, upon its own intrinsic merits.

It is said that Jesus died to save sinners; but according to the estimate there will be few saved; hence his death was a failure.

The priesthood are powerless to cope with Spiritualism, and eventually it will destroy the whole fabric of orthodox theology.

Unless spiritual teachers come in direct contact with the spiritual world they cannot become efficient leaders of the people.

Have we ever yet seen a finished man? We think not, not even in Jesus or Socrates. The divine ideal involves eternal betterment.

Unitarians of to-day are drifting farther and farther away from the old faiths, until they are no more essentially Christian than they are Buddhistic.

Study the spirits more closely, if possible, and discern of what kind they are. Clasp hands with, listen to, and obey the instructions of those having wisdom.

The good things of life are not to be had singly but come to us with a mixture, like a school-boy's holiday, with a task affixed to the tail of it.—*Charles Lamb.*

Beneath the light of spiritual truth superstitious fogs will be dispersed, and the great cloud which has hung like a pall over humanity, will be lifted by the hands of angels.

Spirits do not claim infallibility, they are only human beings disrobed of flesh and blood, they are limited as yet, and speak within the compass of their knowledge, consequently they do not, and cannot all agree upon speculative points.

There is a steady current of telegraphic communication going on between the inhabitants of earth and those of heaven. We use the term heaven because it is so familiar to all people.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because, we only hear and see separate words and actions. We do not see each other's whole nature.—*George Eliot.*

Refrain to-night, and that shall lend a hand of easiness to the next abstinence—the next more easy; for use almost can change the stamp of nature, and either curb the devil or throw him out with wondrous potency.—*Shakespeare.*

Men doubt immortality because they have not sufficient evidence to satisfy them that it is a fact, and whoever can give to the world evidence that cannot be refuted, becomes the greatest savior of the race, whether he be Christian or heretic.

If you would learn of a future life, you must obtain your information from some one who has been there. If you want positive proof of immortality, you must come *en rapport* with some one who has passed through the ordeal of change.

All the human race, from the first intelligent being that drew breath upon this world, to the last individual who shall receive all the experience necessary thereon, will enjoy the fruition of of knowledge which God has prepared for man.

Did Jesus leave his abode in the heavens—a God—and take upon himself a human form, with all that such a change implies? What object could there have been in his doing so? If infinite, he could have done vastly more as a God than as a man.

Christianity is simply a crystallization of a certain stage of growth; a recognition of certain ideas; a formulated system; a concrete organization in which divine truth and mortal error are strangely joined; a divine revelation in one respect, and a human mistake in another.

Superstitious notions have shut out the human family from the spiritual influence of heaven, and have wielded an influence to roll back the mighty tide of inspiration; but at length it is again sweeping down upon the earth, and, ultimately, not a vestige of priestly intolerance will remain.

A man who can act with a cheerful and easy conscience is trusted by high and low. He is quite independent, and may stand forth like a prince, though clad in the garb of poverty. Whoever knows him honors him: and he stands without fear before the judgment seat, and looks death steadfastly in the face.—*Zschokke.*

I said it in the mountain-path,
I say it on the mountain-stairs—
The best things any mortal hath
Are those which every mortal shares.

The grass is softer to my tread,
For rest it yields unnumbered feet.
Sweeter to me the wild rose red,
Because it makes the whole world sweet.

—*Lucy Larcom.*

Rev. Mr. Beecher in a late sermon said: Liberalism and rational preaching were plaiting ruffles, were fixing ruffled shirts and putting cologne on men who were rotten within. "If there is one thing I consider thoroughly indecent," continued Mr. Beecher, "it is the way in which criminals are cossetted and carried out of life. When a murderer is to be hanged women send flowers to him, and would kiss an ulcer for his sake. Priests run to him, and philanthropists hurry after him 'he is going to die.' Are not 10,000 persons dying all around, and there is nobody to run to them. There is no sympathy for them. But if a monster is to die for foul murder, floodgates of sympathy are opened, and newspapers tell how he died trusting in Jesus. Faugh! What mischief that thief on the cross did. Can a man who has crept up to the gallows through the common sewers at the last moment, just before the last effort to obtain a pardon, suddenly blossom out into fervent religious life? I don't believe it.

Mediumship, in the hands of dishonest persons, is destined to bring dishonor upon the cause of Spiritualism, and block the wheels of progress. "Not knowing the law ye do err," was said in ages past; not knowing the law of control, causes many truth-seeking souls to err in their conceptions of what Spiritualism is, and what its missions are; but evil may be wrought through mediumship, even when the instrument used is the soul of honor. Conditions are often thrown around sensitives by persons attending the séance, and communications have been given which were in direct conflict with the usual sentiments and principles expressed; a person familiar with the law of control, and withal possessing strong psychological powers, naturally attracts kindred elements from among those unseen forces; and when desiring to secure a particular object, can, and often do so surround themselves and the medium with these conditions, that they obtain what they desire. This is one of the most dangerous abuses of the mediumistic laws, and one which we especially want to guard the movement against, because great wrongs have been perpetrated through and by these means.—*Olive Branch.*

Bulwer eloquently says:—"I cannot believe that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temple of our hearts, wander about unsatisfied? Why is it that the rainbow and clouds come over with beauty that is not of earth, and then pass off and leave us to muse upon their loveliness? Why is it that the stars, who hold their festival around the midnight throne, and set above the grasp of our limited faculties, are forever mocking us with their unapproachable glory! And, finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for higher destiny than that of earth; there is a realm where the rainbow never fades—where the stars will be spread before us like islands that slumber on the ocean—and where the beings that pass before us like shadows will stay in our presence forever."

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Extracts from a Trance Discourse, Delivered through the Mediumship of Mr Walter Howell at Barrow-in-Furness.

"The hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

The churches of all ages have had their own revelations adapted to their tastes of reception and their capacity to understand. There ever has been a continuation of that light which lighteth every man that cometh into the world. The external formula, the outward clothing in which revelations have been couched in past ages, may be varied, but underlying all—by whatever formula it may be covered, in whatever language it may be given—there has existed the principle of divine truth—an emanation from the Source of Inspiration. But the churches of all ages have had their rise and fall, they have had their interior perceptions of truth, and there has been, so to speak, an externalization of the truth to a degree which has caused them to become mere outward formula, destitute of the power and destitute of the spirit. Hence, there has ever been the necessity for another illumination—for another dawn—for the uprising again of the Spirit of Righteousness and Truth, to dispel by its golden beams the darkness of the night of ignorance, and falsity, and churchal perversion. It matters not whether we turn to India, Egypt, Persia, Greece, China, or Great Britain. We find in all a divine accommodation to their opinion of truth, sufficient to enlighten the mind, and cause it to expand and unfold itself, and seek to become endued with the enlightening rays of the glorious sun of the spiritual-world. The religious ceremonial becomes externally ritualistic. Religious life, so to speak, is relegated to external position, and becomes solely or comparatively an objective religion, and just to that extent, the church that has been the objective church, has crumbled to decay, instead of being the embodiment of true religious life. If we take popular theology as being the only embodied form of true religion, about nine-tenths of the human family can have no knowledge of it, because they are totally ignorant of the existence of such form or of such theology. You find that in India they have legends of Krishna and his mother; in Egypt they have legends of Osiris and Isis, and you find a wonderful similarity exists in all these formulas with your Bible history; in one, the centre is Mahomet; in another, Krishna; in another, Buddha; in another, Confucius. But you find in all the sacred writings of the ancients and of the present time, beautiful allegories, poetry, good codes of morals, and, mixed up with them, much of that which is mythical in its character, and, unfortunately for the church of the present day, she has adopted that which is outward, instead of that which is spiritual in its tendency. Jesus said of the church in his day—"Ye have made the word of none effect by your traditions." And, indeed, the promulgator of Modern Spiritualism may also say to the churches of this day, "Ye have made the word of God of none effect by your traditions." Thus all are the outward embodiment of some interior truth for which it is necessary to lift the veil in order that mankind may perceive the underlying truth in its clear brightness, and thus remove the clouds that now obscure the more perfect manifestation of the sun of divine inspiration. The sun, indeed, does not cease to shine when mankind experiences darkness—or in winter, but when men experience darkness it is because the position of the earth, or that portion of it upon which he lives, has changed its relation to the sun. Precisely the same is it with man's condition when he experiences spiritual darkness, it is because his position towards the Sun of Righteousness and truth has changed. Still, the sun continues to shine in all its beauty, and it is only for man to ascend into that spiritual condition, from which eminence he may catch a glimpse of its rays to realize its glory and its beauty.

Angels from the interior heavens have illumined their torches from the fires of God and are descending to all lands; and where the heart's aspirations are to goodness and truth, there the angels seek to kindle the real fire.

In the Christian Church, there may prevail among the minds of the people that which is erroneous, yet to the advanced there is a more interior perception of the underlying principle of truth, which everywhere is true inspiration. If you go to the poor Parsee, whom you designate such, you ask him if he worships the fire? No; he says. The fire is to him an emblem, a representative of the sun. Well, then, say you, perhaps you worship the sun? No; says he, we do not worship the sun—the sun is an external embodiment of light and heat. The light is spiritual truth and heat is heavenly love. We only worship Love and Wisdom, Truth and Goodness. Where you find the truth worshiper, there you find one who worships the Father in spirit and in truth. Thus you find also that in all systems of religious thought, there are the devotees who have an interior perception, by which they are enabled to see, underlying the mere external ceremonial, a glorious truth shining. To them subjective religion is that which is primary, and the objective, the mere outbursts of the interior. The external becomes, as it were, an outward expression or symbolical representation of interior devotion. This may be so in your land to-day, and to that extent, perhaps, the outward ceremonial is not objectionable, but does not man to-day in his religious observances rely more upon mere outward ceremonial for his redemption and salvation, than to the operation of principles within the soul. What does it matter whether Jesus, for illustration, did or did not exist upon the external plane, did or did not die the ignominious death upon the cross. The all-important question is—Does the principle, of which he was the outward embodiment, live in you?

As a man ascends into the spiritual state of life, and from the mount of transfigured thought gazes upon the earth from that high standpoint of development to which he has attained, his perception of truth will be different to that of others. As he spiritually advances, he will come into closer proximity with angels of the inner realms of thought, and receive their inspiration more directly, and thus be in a more interior sense, a worshiper of the Father in spirit and in truth. For, indeed, the mere adherence to any creed or dogma does not constitute man's true religious life. If there is any religion, it is that of which the Seer of the last century says "That all true religion has relation to love, and the life of true religion is to do good." Truly, as a man from the spiritual standpoint, gazes upon all the varied forms of religion, he may see in them all, and underlying them all, some true principle embodied. It matters not whether the Buddhist addresses the Supreme as Buddha; the Brahmin as Brahma. The Divine Spirit will not quarrel with his children because one calls him by a different name to another. But wherever there is an aspiration to goodness, that good which is in affinity to the aspiration, will pour itself from the Divine Spirit of the Universe to the interior spirit of the one who yearns for its influx; wherever spirits yearn for truth there is an adoration of the Father in spirit and in truth. Thus man, gazing from a universal standpoint of religious life, may see in all nations, a manifestation of the same principle that you designate the Christ principle. We behold in the outward manifestation of Jesus, the embodiments of truth, and, hence, wherever the heart in adoration goes forth towards truth, goodness, and the elevation of the soul, there is established the principle of the Kingdom of Heaven within the soul. Jesus says, and truly, "the kingdom of heaven is within you."—*Herald Progress.*

Brook Farm Community.

BY DANIEL FRASER.

On the death of George Ripley, founder of the "Brook Farm Community," the *London Standard* discourses thus: "To those whose memory extends back forty years the death of George Ripley will recall the famous experiment with which his name will ever be connected. We refer to the Brook Farm Community. It was a socialistic attempt to make the world better."

A commune, that numbered among its members Emerson, Thoreau, Hawthorne and Margaret Fuller, could scarcely fail to leave its mark. Of the cultivated men and women who took part in it, nearly all are dead. George was the soul of the enterprise, into which he cast a fortune which would have saved him from a life of toil its loss entailed.

This commune was a gathering of great hearted idealists, full of life and enthusiasm. After studying a few notices of their life which the members have placed on record, the reader is inclined to believe that the Brook farmers looked on the whole affair as if a communal life was a prolonged picnic, with some philosophy to sublimate the earthliness of plowing fields and milking cows. Brook Farm was an innocent community; every one did as seemed right in his or her eyes, yet the breath of scandal never touched George Ripley's community.

About the year 1840 was a time of peace, and there was a kind of ferment heating up the Old world and the New. The Americans had got over their first bursts of patriotic ardor, and were discovering that life ought not to be wholly spent in pursuit of individual interests. With them socialistic experiments took root early and succeeded best. But idealists who expected to find in the model republic the best of all possible goverments were disappointed at finding one not much better than that from which they had fled. The reaction naturally landed them in researches after higher forms of social life. The people were growing dissatisfied, and they began to dream dreams, and seek out seers; and for the time being, the thoughtful theorist was expatiating on the Essenes, and the Therapeutic, the Shaking Quakers, Plato's Republic and Moore's Utopia.

Brook Farm was a pleasant enough affair. The members chopped wood and talked of the infinite, peeled apples and reconstructed the universe; and as Hawthorne expressed "felt they were leading a righteous and heaven-blessed way of life." Before breakfast he chopped hay for the cattle, brought wood and replenished the fires, and then went down and ate a huge mound of buckwheat cakes. After breakfast George Ripley, himself, and another member armed with four pronged tools made a gallant attack on a heap of manure.

The novelist jocularly intimates "that after this hard work and plain fare, that he felt the original Adam reviving within him." A life of labor for the good of the community at first had its charms, but when the novelty wore away, the socialistic enthusiasm also evaporated. Of course the "Brook Farm" failed; its theory was excellent, too good for the nineteenth century. Its founders were noble men and women, but they left out of account that important factor "human nature." They indeed tried to live a better life, and to return to a simpler state of society, which they fondly fancied to be that of the "natural man." But the melancholy truth is, "the natural man" does not love his brother—he eats him. Hence George Ripley and his faithful followers went forth into a stormy, jeering world, poor, sorrowful, but unconvinced.

In the Brook Farm Community we find two forces in operation—one that formed it, and another which destroyed it. Do these opposite forces inhere in man? If they do, then man can create communities, and also destroy them, whenever he wills to do so. On looking into man, we find, that he in common with animals has an emotional life represented by the propensities. And that he has also an emotional life represented by manifestations of justice, benevolence, mercy and aspirations after, and a growth into these divine attributes. Of this dual emotional life, the Apostle remarked: "I feel a law, a force in my members, warring against the law of my mind," etc. All human manifestations refer themselves to these laws; whether they create a community having goods in common or destroy such an order of things, whether they bring forth peace on earth, or war with all its horrors. Man creates his own social conditions, and is the subject of the inspirations he yields himself to obey.

At present, the preponderance of the animal in man renders the formation of communities having goods in common all but impossible. Even those who yield themselves to obey the inspirations of the higher law will from time to time—as Hawthorne did—"feel the old Adam reviving within them." Therefore, those who will be the disciples of the divine teacher will have to do as the "Master" did and as Paul did, bear a daily cross, otherwise there can be no releasement from the bondage of the propensities, and the social conditions incident thereto.

Man stands between the heavens and the hells. If he wills to have the help of the former, he will have to be an earnest worker, and work up hill all the time.

The law of the life of the propensities is, "The love of self at the expense of others." The law of the higher life, "is the love of others, at the expense of self." The latter law, when in operation, creates communities having goods in common; when they fail it is because the former law prevails.

The mystery of living the higher, the divine life while on earth is here unfolded: The higher law does not manufacture communal life out of the earthly one, nor from its conditions: but creates all things anew according to the law of the higher emotional life in man. Fulfilling that remarkable prophecy—Jer. 51:21, etc.: "That not a stone for a foundation nor for corner could be accepted from the lower life, in rearing the social structures appropriate to the higher one."

The correspondent of the *Standard* states: "Man does not love his brother—he eats him." Is this not true politically? And under the competitive system do not men swallow one another up? Is not commercial cannibalism a leading force in all the cities of Christendom?

The unrestrained action of the propensities from the eating of huge mounds of buckwheat cakes to the criminal extravagances of Delmonico's, the absorbing speculations of the merchant, and the exploits of the warrior, are at variance with the beneficent procedure of communal life. A community, to be alive and growing, must be beneficent. If it cares but for itself, it will die. There is nothing that arrests the action of the higher life among men, and so destructive of personal and social progress as is war. Under its power men become demoniacal machines—give themselves up body and soul for destructive purposes. It seems that the morality of individuals and of nations was based only on their ability to conquer, hold and monopolize land, and hence, to vitiate the conditions of human equality—creating classes and castes among men.

The writer lately had a visit with one of the survivors of the Brook Farm Community. It was refreshing to hear the testimony: "that George Ripley and his companions sought the elevation of the lowly, and that social privileges and distinctions were like open to all."

All honor to the Brook Farm Communists whether in the land of souls, or still in the body. They honored themselves, Massachusetts and humanity. Happy day, when men and women will fulfil all righteousness, while doing "that which is right in their own eyes."—*The Shaker Manifesto,* Mt. Lebanon, N. Y.

The Lord's Prayer in all Ages.

The following is the most complete and comprehensive collection of the various renderings of the Lord's prayer, as given in the gospel according to Matthew, ever published. It in itself shows in a most striking manner the changes the English language has undergone during its history, as well as the progressive state of the English translation of the Bible.

These several versions are in the Gothic, Anglo-Saxon, Danish-Saxon, Scotch and English:

GOTHIC (A. D. 360).

Swa nu bidjaith jus:
(So now bid [pray] ye:)
Atta unsar thu in himinam,
(Father our thou in heaven.)
Weihai namo thein.
(Be sanctified name thine.)
Kwimai thiudinassus theins,
(Come kingdom thine.)
Wairthai wilja theins, swe in himinam jah ana airthai.
(Be done will thine, so in heaven and on earth.)
Hlaf unsarana thana sintainan gif uns himma daga.
(Loaf our the daily give us this day.)
Jah afiet uns thatei skulans sijaima swaswe jah weis afletan thaim skulam unsaaim.
(And off let us in that debtors [we] are so as also we off-let the debtors our.)
Jah ni briggais uns in fraistubôjai,
(And not bring us into temptation.)
Ak lausai uns of thamma ubilin.
(But loose us of the evil.)
Unte theina ist thiudau gardi, jah mahts, jah wulthus in aiwins. Amen.
(Because thine is kingdom and might and glory in mone. Amen.)

ANGLO-SAXON (ABOUT A. D. 700).

Uren Fader thic arth in heofnas,
Sie gehalgud thin noma.
To-cymeth thin ric,
Sie thin willa sue is in heofnas and in eortho.
Uren hlaf ofer-wirtlic sel us to-dæg
And forgef us scylda urna, sue we forgefen scyldgun urum.
And no inlead usith in costnung,
Ah gefrig urich from ifle. *Amen.*

DANISH SAXON (ABOUT A. D. 875).

Eornistlice gebiodath cow thus:
Fæder ure thu the eart on heofnum,
Si thin nama gehalgod.
To becume thin rice.
Geweorthe thin willa on eorthan, swa swa on heofenum.
Ume dæghwamlican hlaf syle us to-dæg,
And forgyf us ure gyltas, swa swa we forgifath urum gyltendum.
And ne gelæde thee us on costnunge,
Ac alys us of yfle: Sothlia.

DANISH SAXON (ABOUT A. D 880, TRANSLATED BY ÆLDRED).

Fader uren, thu arth in heofnum,
Si gehalgud noma thin,
To-cymeth ric thin,
Sie willo thin sum is in heofne and in eortha.
Hlaf userne of wistlic sel us to-dæg,
And fergef us scylda urna sum ue fergefen scyldgum usum,
And ne inlæd usih in costnunge,
Uh gefrig usich from yfle. *Amen.*

DANISH-SAXON (ABOUT A. D. 900).

Thu ure Fader the eart on heofenum,
Si thin name gehalgod.
Cume thin rice,
Si thin willa on eartha swa swa on heofenum.
Syle us to-dæg urne dagwamlican hlaf,
And forgif us ure gyltas swa swa we forgifath tham the with us agyltath,
And ne læd thu us on costnung,
Ac alys us fram yfele. *Amen.*

OLD ENGLISH (METRICAL VERSION BY POPE ADRIAN, ABOUT 1156).

Ure Fadyr in heavenrich
Thy name be halyed everlich.
Thou bring us thy michel bliss:
Als hit in heaven y-do,
Evar in yearth beene it also.
That holy bread that lasteth ay
Thou sent it us this like day.
Forgive ous all that we have don,
As we forgiveth uch other mon.
Ne let ous fall into no founding
Ac shield ous fro the fowle thing. *Amen*

OLD ENGLISH (ABOUT 1160).

Ure Fæder thu the on heofene eart,
Syo thin name gehaleged.
To-come thin rice,
Gewerde thin wille on heofene and on earthe.
Syle us to-dag urne daighwamliche hlaf,
And forgyf us ure geltes swa we forgyfath ælcen
Thare the with us agyteth
And ne læd thou us on costnunge
Ac alys us fram yfele. *Amen.*

ENGLISH (MSS. OF THE THIRTEENTH CENTURY).

Fader oure that art in heve,
I-halgeed bee thi name
I-cume thy kinereiche,
Y-wor the thi wille also is in hevene so be on erthe.
Oure iche-dayes bred gif us to-day,
And forgif us oure gultes also we forgifet oure gultare,
And ne led ows nowth into fondingge,
Auth ales ows of harme. *Amen.*

ENGLISH (WYCLIFFE'S NEW TESTAMENT, 1380).

Our Fadir that art in hevenes,
Halwid be thi name,
Thy kyngdom cumme to,
Be thi wille don as in heven and in erthe;
Gif to vs this day ouer breed oure other substaunce,
And forgeue to vs ouer dettis as we forgeue to our dettours.
And leede vs nat in to temptacjoun, but delyuere vs fro yuel. *Amen.*

ENGLISH (PURVEY'S RECENSION, 1388).

Our Fadir that art in heuenes,
Halewid be thi name,
Thy kingdom come to,
Be thi will done in erthe as in heuene;
Gyve to us this dai oure breed over other substaunce,
And forgyue to vs oure dettis as we forgyuen to oure dettouris,
And lede vs not in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH (ABOUT 1430).

Oure Fadir that art in hevenes,
Halewid be thy name.
Thy kingdom come to thee,
Be thi will don in earthe as in hovene.
Give to us this day oure breed over other substance.
And forgive to us oure dettis as we forgiven oure dettours.
And lede us not into temptation.
But deliver us from ivel. *Amen.*

ENGLISH (TYNDALE'S NEW TESTAMENT, 1525).

O ovre father which art in heven.
Halowed be thy name.
Let Thy kingdom come.
Thy will be fulfilled, as well in erth as hit ys in heven.
Geve vs this daye our dayly breade.
And forgeve vs oure treaspases even as we forgeve them which treaspas vs.
Leede us not into temptation, but delyvre vs from yvell. *Amen.*

ENGLISH (JOHN BRADFORD, M. A., MARTYR, 1555).

Our Father which art in heaven,
Hallowed be thy name.
Let thy kingdom come.
Thy will be done in earth as it is in heaven;
Give us this day our daily bread,
And forgive us our debts, as we forgive them that are debtors unto us.
And lead us not into temptation, but deliver us from evil;
For thine is the kingdom, thine is the power, thine is the glory forever. *Amen.*

(ENGLISH GENEVA VERSION, 1560).

After this manner therefore pray yee:
Our Father which art in heauen,
Halowed be thy name;
Thy kingdome come,
Thy will bee done even in earth as it is in heauen.
Give vs this day our daily bread,
And forgive vs our dettes as we also forgive our detters,
And leade vs not into tentation but deliuer vs from evill;
For thine is the kingdome and the power and the glory forever. Amen.

SOUTH SCOTTISH.

Our Fader whilk ar in hevin,
Halovit be thy name.
Thy kingdom cum,
Thy uil-be doin in erth as it is in hevin.
Giff uss yira day our daily bred.
And forgif us our sinnis as we forgif them that sin agains us,
And led us not into tentation,
But delyver us from evil. *Amen.*

SCOTTISH.

Our Father quhilk art in heawine,
Sanctifeit be thy name.
Thy kingdom cum,
Thy will be done in earth as it is in heawin.
Giw us this day our dayilk breid,
And forgiwe us our debts as we forgiwe our debtours,
And lead us nocht in tentatine,
But delywer us frome ewill. *Amen.*

ENGLISH (ANTHONY PURVER, QUAKER, 1760).

Thus therefore do you pray:
Our Father who art in heaven,
Sacredly reverenced be thy name.
Let thy kingdom come;
May thy will be done even on the earth according as in heaven.
Give us our daily bread to day,
And forgive us our trespasses as we also forgive those that trespass against us.
And do not bring us into trial, but deliver us from wickedness;
Since the kingdom, power, and glory is thine forever. So let it be.

DOUAY (ROMAN CATHOLIC) VERSION.

Our Father who art in heaven, hallowed be thy name,
Thy kingdom come. Thy will be done on earth, as it is in heaven.
Give us this day our super-substantial bread.
And forgive us our debts, as we also forgive our debtors.
And lead us not into temptation. But deliver us from evil. Amen.

AUTHORIZED (KING JAMES') VERSION.

Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done in earth, *as it is* in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever. Amen.

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Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one.*

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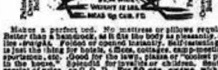
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JOHN WORTH EDMONDS.

Biographical Sketch of John W. Edmonds.

BY HUDSON TUTTLE.

Being in New York in November, 1870, in company with a most esteemed friend, A. E. Giles, we were both exceedingly gratified by the reception of a pressing invitation from Judge Edmonds to pass the evening with him. We found him in his library with his daughter Laura, through whom many of his most remarkable tests of spiritual identity have been received. He was as unassuming and gentle in his ways as a child, and delighted us with his genial frankness, benevolence and charity, which seemed extended alike to enemies and friends. He was particularly urgent in maintaining that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, as it were infusing new life into the old forms. This is a question having two well defined sides, from both of which strong arguments can be produced, and we felt assured that all that could be said against organization Judge Edmonds brought forward in a masterly manner. He had only recently recovered from a violent attack of paralysis, and referred his cure to the efforts of his spirit friends. He said when his physicians despaired, he did not. He knew that he should live, for his spirit-friends had told him the exact time of his death, and it had not come. His fund of anecdotes in relation to Spiritualism was inexhaustible. Wealthy and influential citizens, he said, were constantly consulting him on the subject. Once a celebrated Bishop of South Carolina, attended by an equally celebrated Doctor, visited him, and desired to converse "with some advanced minds" in the Spirit-world. A circle was formed, and the spirit of a little negro boy, a former slave of the Bishop, manifested himself, "and by no effort of ours," said the judge laughingly, "could we receive answers from any one else."

At another time a Lieutenant-Governor and several Judges desired to have communications from Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did and work their way up."

As we parted with him at a late hour, he took both our hands at the door, and still talking stepped out on the steps and remained several minutes as though he could not part. Such was his hospitality and genial warmth of heart. It was the first and last time we met, yet our interview bound our hearts in closest fraternal bonds.

The Hon. J. W. Edmonds was a man of peculiar character, firm in his friendships, and equally firm in his opposition. He was the son of a revolutionary officer, and grandson of Thomas Worth, one of the first settlers of Hudson, N. Y., where Judge Edmonds was born. After receiving a collegiate education, he began the study of law at Cooperstown, with George Morrell (afterward Chief-Justice of Michigan), and subsequently at Hudson with Morrell and Van Buren. In 1819 he entered the office of Martin Van Buren at Albany, but returned the following year to Hudson and began the practice of law. He remained there about fifteen years, a part of which time he held the office of Recorder. Previous to his receiving this appointment from Gov. De Witt Clinton, he held various positions in the State militia, rising to the rank of Colonel. He also represented Columbia County in the Legislature, both in the Senate and Assembly, and did much to improve, by legislation, the condition of working men. After leaving the Legislature he went on a government mission to the Indians, and while living among them learned several Indian languages. Late in 1837 he came to New York City, and began practice as a lawyer, soon securing a high reputation among his associates. During 1842 he was appointed State Prison Inspector, and founded the Prison Association for ameliorating the condition of convicted criminals. By his exertions corporeal punishment was removed, and a series of rewards for good conduct were instituted. He also adopted measures for enabling discharged criminals to gain an honest livelihood. From 1845 to 1853 he occupied the positions of Circuit Judge, Judge of the Supreme Court, and Judge of the Court of Appeals. In 1853 he retired from the bench on account of his having declared a religious belief in Spiritualism. Three years previous to his public declaration in December, 1850, he said he distinctly heard the voice of his wife with whom he had lived for over thirty years and who had died a month before, calling to him while he lay on the sofa. This caused him to investigate the subject of spiritual intercourse with humanity, and soon he became a believer in the theory. During 1851 the passion for this doctrine, and in consequence of the high position he held as a judge, brought upon him no small amount of criticism. Notwithstanding this he regularly attended séances of "table-tipping and rapping," and traveled over the country to meet any one who bore the name of "medium." Every thing in favor and against the doctrine he noted down and studied with great energy, at first with a desire to hold out against the belief; but at last he became convinced, as he said from indisputable proofs, that the spirits of the dead could appear to the living. In 1853 he boldly asserted this belief, and published a book entitled "Spiritualism," recounting what he had seen, and aiming to harmonize the doctrine with that of Divine revelation. He also became a "medium" himself, and asserted that many of his previous judicial decisions were instigated by the opinions of jurists who had passed away, and whose forms he could see around him on the bench.

This accusation called out from him an "Appeal," in which he defined his position. In the attack he prophetically saw that it was not so much personal as "the mighty theme" which offended.

From this "Appeal" we extract the following passages as they set forth in his own words the manner of his conversion:

"It was in January, 1851, that my attention was first called to the subject of 'Spiritual Intercourse.' I was at the time withdrawn from general society; I was laboring under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know, if after death we should again meet with those whom we had loved here and under what circumstances. I was invited by a friend to witness the 'Rochester knockings.' I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought I could detect it. For about four months, I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hand on, on the subject, and especially all the professed 'exposures of the humbug.' I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my skepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

"To detail what I witnessed would far exceed the limits of this communication, for my records of it for those four months alone, fill at least one hundred and thirty closely-written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records, but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity, whatever the evidence. But these considerations grow out of this fact: 1st, That I have thus very many witnesses whom I can invoke to establish the truth of my statements; and, 2nd, That if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people as are to be found anywhere among us.

"My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances: The mediums walking the length of a suite of parlors, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a mahogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when traveling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table and immediately after on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

"After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and of eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

"In the meantime, another feature attracted my attention, and that was 'physical manifestations,' as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendents rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner-bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

"This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me."

In his reply to Bishop Hopkins he presents his views of the intercommunion of spirits as resting on the old faith:

"And now may we not ask, if man in the olden time could see and talk with angels—if, in former ages, the spirits of departed mortals could appear to and commune with those yet living—may we not, I say, ask wherein has man's nature so changed that the same thing may not happen to him now?

"Why! how often in the ceremonies of the Bishop's own church does he call upon his people to say, 'I believe in the communion of saints!' which the articles of his religion say, 'may be proved by most certain warrants of Holy Scripture;' and yet that communion which is holy when only spoken of, he would fain have us believe is evil when actually practiced!

"Briefly then, to sum up the argument: Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul; it recognizes our God, and man's responsibility to him; it enforces the great law of the Creator, by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the failings of our fellow mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended."

During a trip to Central America in 1859, he declared that by Spiritualism his friends in the "circle" to which he belonged knew daily of his movements. A grandson's illness in Canada, the death of a friend, the destruction of the steamer Henry Clay, and other things, he said were conveyed to his knowledge by spiritual means, long before the intelligence could reach him through the usual channels. He claimed that he was supported in the belief by manifestations from the spirits of Henry Clay, Fenimore Cooper, Elias Hicks, William Penn, and others, and the spirit of ex-President Martin Van Buren appeared at Judge Edmonds's bedside the night after the death of the former. The late Judge claimed that the spirits of his dead father and Van Buren appeared together to him, and his description of the scene was vivid. He also claimed to have held converse with Abraham Lincoln and J. Wilkes Booth after their deaths, and through this to know of their reconciliation in the spirit-land. For a long time he was a public speaker and firm advocate of the spiritualistic doctrine. Wherever he went the halls were crowded, and his time was completely occupied by anxious callers who wished to gain a more definite knowledge of the all absorbing subject.

In his large work on Spiritualism published in connection with Dr. Dexter, he attempts to harmonize Spiritualism with the old. His visions have been the subjects for severe criticism, and the very material views of the Spirit-world and occupation of spirits have been mercilessly ridiculed. He sincerely believed in the truthfulness of his visions and attempted no explanation farther than they were representations of actualities.

He undoubtedly confused earthly scenes with spiritual, an error untrained clairvoyance is constantly liable to commit. His "Spiritual Tracts," which he kept for gratuitous distribution, really exerted greater influence than these more pretentious volumes.

Notwithstanding the great amount of time he gave to Spiritualism he never neglected his practice, and even amid his growing physical disabilities he would appear in court, compelled by his infirmities to lean on his crutch, and argue his case whenever he thought its urgency demanded. In his library he would sit for hours, consulting authorities, moving in a wheeled chair constructed especially for him. His practice did not diminish by his advocacy of the unpopular cause. He boldly maintained his belief and was respected therefor. His practice constantly increased up to the time of his death, showing that notwithstanding the slanderous reports of imbecility and insanity he was intrusted with the most difficult cases with implicit confidence. His life in this respect furnishes an admirable lesson to those who weakly bow to public opinion and fear to assert their belief. He wisely saw that the public respect honest integrity, and belief actualized in nobility of character, and while he never attacked other's faiths, he maintained his own and was respected far more than he would have been had he weakly yielded.

His death had been foretold for many years and came as an expected event for which he was fully prepared. Here he again exemplified not only his implicit belief in the communications he had received, but his views of the philosophy of life. Expecting death, it did not cause him to swerve from his duties on this plane of existence. He died in harness, working up to the last moment of physical endurance. While on earth he rightly believed that his work was here, except so much as looked forward and prepared for the next.

He left behind written directions as to his funeral, especially enjoining that his body should be placed in the same grave with his wife; "that our ashes may mingle and be one on earth, as our souls will be one in the Spirit-world." His unfailing devotion to his wife is one of the most touching traits of his character, and the many tender communications from her form the most pleasing episodes in his books. They always breathe of the beautiful trusting love which withers not at the cold hand of death, but blooms in immortal verdure on the other shore of the grave.

His funeral was held in St. George church, and was largely attended, and it was remarked that prominent among the unusually large audience, were a great number of elderly gentlemen, whose venerable appearance seemed to add to the solemnity of the scene. Of the funeral, the New York *Tribune* published the following:

"Rev. Dr. Tyng is seventy-four years of age, and he was assisted by the Rev. Dr. Peet, aged seventy-three. When these venerable ministers advanced down the center of the church to meet the remains, the slight difference between the ages of the living and dead was a subject of remark. The body was inclosed in a handsome casket, covered with black cloth, and ornamented with silver, and on the top were floral emblems in the form of wreaths, anchors, etc. Several other floral crowns, broken columns, anchors, etc., had been contributed by friends, and formed a beautiful ornament at the foot of the pulpit, in front of which the casket was deposited.

The services were begun by the choir chanting the psalm, "Lord, let me know mine end," after which the service, according to the ritual of the Protestant Episcopal church, was performed. Near its close, the Rev. Dr. Tyng gave a brief history of his personal association with the deceased, and his consequent knowledge of his character. He alluded to Judge Edmonds's connection with the *Freedmen's Commission* established by Judge Chase, and where, by personal acquaintance, the speaker became conversant with his integrity of character, gentleness of spirit, and compassion for his fellow man. He also alluded to the deceased as the founder of the Prison Association, his usefulness in ameliorating the condition of convicted criminals while in prison, and his desire to reform them by means of rewards for good conduct rather than corporeal punishment for bad behavior. The address of Judge Edmonds, issued in 1844, he said, showed the kindness of his heart, and if there were more men like him, communities would dwell together with greater harmony. Although a lover of justice, he also desired that it should be administered with kindness.

After the address the two clergymen advanced to the casket, and the solemn words of the committal, 'Dust to dust, ashes to ashes,' were uttered in sad tones. The anthem, 'I heard a voice from Heaven,' was then sung as a bass solo and chorus, after which the concluding prayers of the burial service were read. The casket was then opened, and the friends were permitted to

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An Answer for Joseph S. Burr on Immortality.

BY DR. C. D. GRIMES.

In the JOURNAL of June 18th, Joseph S. Burr says: "I have long wished to see in your columns something more explicit on the immortality of the soul, on philosophical grounds."

The proofs of the immortality of the soul come to each one in different methods, and reasons and in the different language and modes of explanation of different writers. What will arrest the attention and carry conviction to one, will not be noticed by an other. While one is satisfied with a "thus saith the Lord," another like Bro. Burr wants the science and the philosophy—the whys and the wherefores, that will settle everything pertaining to this mooted question. Therefore it is well to allow the discussion a wide range, so that in the multiplicity of arguments, reasons and presentations; all may get their necessary portion and the highest truth made known to all.

There has never been a time in the world's history, to my knowledge, when materialism has reached so high an average in numbers and ability as at the present. This is due to the fact that Protestant Christianity for the last two thousand years has been the popular and prevailing religion in all except Pagan countries and that has been powerless for the want of either facts, logic or revelation with which to confront it.

Spiritualism by accepting and using as its chief corner-stone—the Ghost—the returning spirit, has in the thousands of cases of the returning spirit given in the Bible and all past history since the race have had a history, together with the fact that it is abundantly able to confront it on scientific and philosophical grounds, done more to check its advance than all other systems combined.

The best argument of the Christian is that "Jesus came to bring life and immortality to light." But the materialist replies, suppose we grant all that and that he had such a mission and did thus come, he did not bring it to light, and if you contend he did, please tell us how and when. If the Christian accepts of "the returning spirit," then away goes the immaculate conception and the God-head of Jesus; so he is under the necessity of bowing and retiring. If the returning spirit does all that Jesus did and in many cases excels, why, they have all the God-power that Jesus had and he must take a stand on a level with them. The only way, says the Spiritualist, that Jesus furnished any proof of a life beyond this material plane, was in his repeated returns as a spirit, his answer to Paul: "I am Jesus whom ye persecuted," and his identification by numbers that knew him as a mortal. But the Spiritualist confronts the Materialist with thousands upon thousands of cases of absolute identification, the knowledge of which came through the same channel in and by which they knew anything; that is the physical senses; coming from all ages, of childhood, youth and old age, all conditions of rich and poor, from the beggar to the millionaire, and all classes of mind from the scientist and philosopher, down to the common and ordinary mind.

Now take the numerous and different manifestations from these sources, where intelligence has been the chief factor, and classify them, and if you are not in the possession of a science, then in my opinion there can be no such a thing as a science.

But Bro. Burr says: "We want something more explicit, and on philosophical grounds. Robert Ingersoll well and truly said: "If immortality is a fact, it is a fact in nature, to which books and authorities can add nothing. Then if nature—the cosmos—God, or whatever we choose to call it, is immortal, then man, or any other life, or thing that constitutes an integral and necessary part of nature—the cosmos or God is necessarily immortal.

Science calls for facts and I have given them in abundance; philosophy calls for the whys and the wherefores—the cause or causes—the underlying law—the existence in the nature and relations of things; and I will present some of them, and in doing so, hope to obtain the highest truth possible on this plane of existence; and the highest truth to me, is the most perfect knowledge of the relation one thing sustains to another, that goes to make up the sum total of the whole—nature—the cosmos—God, or whatever name any one chooses to adopt, expressive of the sum of all intelligence and power in existence—the great Positive Mind.

The real status, nature or condition of all things, is only determined by the relation it sustains to all other things that constitute the whole; and when these relations of man to the Cosmos is sufficiently understood, the question of immortality is settled.

The first "why and wherefore" existing in the nature of things, is that, in the last analysis, all things are resolved into motion forces or spiritual energies; second, that the soul is a force moving matter, and that we are spirits now and here, and therefore as persistent as force and as eternal as time; third, as Mr. Davis puts it, "that matter and motion are co-eternal principles, established by virtue of their own nature, and they were the germ containing all properties, all essences and all principles to produce all the forms and spheres that are now known to be in existence. These together and perfectly organized, develop spirit;" fourth, therefore the universe is a unit, an organism of spiritual energies a body of organized forces, evolving from one germ-spirit; that the only difference between one essential part of this organism, this united whole, and an other, is in complexity, attenuation and potency, containing the essential attributes of persistent perpetual existence; fifth, that every fibre of this universe, this grand whole, has motion and life and cannot be divested of these properties of conversion into persistent forces, which forces are correlated—convertible into each other, which renders them as eternal as time; sixth, that as Prof. Youmans says: "The principle of the convertibility of the forces into each other, is one of the most fruitful and far-reaching that science has established. Its introduction forms one of those intellectual epochs which change the stand-point of the philosopher, revealing old questions in new aspects, and bringing many new ones into view. It teaches with a new emphasis the great lessons of the unity of the Universe and the brotherhood of the agencies through which it is governed."

Professor Grove produced five of these forces in a single experiment. Using a ray of light as the exciter he produced first chemical action; second, electricity; third, heat; fourth, magnetism and fifth, motion. Either of the others used as the exciter would produce the same result. These are the chemical and creative processes of nature; and it is in and from this protean dance of forces that a universe of order and beauty arises, teaching us, not only the unity of all that exists, but exploding the absurd idea of creating something from nothing, or of reducing something to nothing.

From these established facts we learn that in the nature of things, the Universe is a unit, and that it is composed of not one single force, atom or glimmer of light less to day than it was in any period we can possibly know of in the past; therefore we have no right to assume that a single force, atom or glimmer of light can or will be wrested from it in the future.

In the law of unity, every life or object, atom or force, is indissolubly bound to every other by the great law of sympathetic action and reaction. When Deity acts upon all, through all Below, and depends upon reaction from all to preserve the equilibrium of forces, thus establishing and perpetuating the most omnipotent bond of sympathy and reciprocity that exists, preventing the least fraction from being torn from the whole.

The earth depends upon the positive action of the sun to create the vegetable world, but did it not get an equivalent back in the negative reaction of the earth, its sum of forces would be diminished. Mathematics could not be a perfect science without fractions and decimals, neither could there exist a Great Absolute or Positive Mind without negative minds; that is, there must be dissimilarity; the so-called high and low, positive and negative supply and want as the basis of action and reaction, and,

"Whatever link you strike,
Tenth or ten thousandth, breaks the bond alike."

The assumption that this bond of unity is the most omnipotent power in existence is illustrated in the physical world in case of a vacuum, where the whole universe is taxed with its greatest energies to rush into the breach. In the moral world, in case of the prevalence of the least amount of good, there would exist the largest amount of evil, and thither must the most omnipotent powers in the administration of justice quickly appear to restore the breach.

The power that drives the wave from shore to shore, is not lost when the wave breaks, but flees and takes another wave from shore to shore on another ocean through centuries and cycles of time. Thus life drives each form on each plane over its ocean, never being lost as the physical breaks on each strand, but seeks another ocean and drives its chariot on and on, without regard to cycles or eons of time, leaving institutions, societies, religions and generations in oblivion.

In our physical bodies, old atoms, like planets in our solar system, are constantly stepping out and new ones constantly coming in. Thus we continue to throw out the old and take on the new, until some throw away a dozen old bodies and live on through a dozen of the new. In this way life has traveled on and on through the dead centuries of the past, and yet is younger and fresher for each round or circle of activities from birth to death on each plane.

Thanks for the revelations of science. Every time we die, we die upwards. It is out of the old house into the new, and when there we find we have taken with us all the treasures from the old—the rich experiences we garnered there; leaving the rubbish and filth behind.

Thanks for the knowledge that if Death feasts on Life, Life feasts and improves on Death, and ever and ever.

"'Up rising from the ruined old,
We see the new.
'Twas but the ruin of the bad,
The wasting of the wrong and ill,
Whatever of good the old-time had
Is living still.'"

If we cut out a portion of the fleshy tissue from our bodies, that portion is disintegrated, resolved into forces and passes into the universe of forces; but every fibre of the system is seized with a power called by some the "*vis Medicatrix naturæ*"—meaning the power in nature to restore, but in reality it is this unity or sympathetic bond that I have been trying to illustrate, that pushes forces to the front, to repair the breach, in the shape of cells or atoms, and cements them in tissue, using the intelligence and care to build just to the old out-lines of form and no farther.

Here is a pattern of all the creative processes, that perpetuate this living universe from age to age. "The master seems the builder too." The principle that we call Life, comes from the ashes of every "old" and enters the higher form of the "new," carrying with it everything of value from the old into the new, where in its circle of higher activities, it is baptized afresh by the higher forces that attracted them there, to perform the higher duties of a higher life. It is the very nature of the higher to reach down and with its psychic or spiritual influences attract the lower upward. What power can seize a force, and annihilate it? Socrates furnished a beautiful illustration of this difficulty, when asked by a friend just before drinking the hemlock: "Where shall we bury you?" he answered: "Any where you please if you can catch me."

Immortality, then, like music, mathematics, light, heat, electricity magnetism, chemical affinity, motion, attraction, repulsion, and polarity, is in the Cosmos—Deity—the All, and from Deity transmitted to every fibre of the universe, where it exists in the nature of things. Here then are reasons that cannot be controverted, sufficient to constitute it a philosophy, explicit enough I hope to satisfy Bro. Burr, who I sincerely thank for calling for facts on this important subject, which call, inspired me to the luxurious task of looking over one of the brightest and most profitable pages in the book of Life, which opens up to me the high origin and destiny of man to be nothing less than from God we came, to God we go, to be co-workers with Him in the great problems of the eternal ages.

Undoubtedly these arguments, drawn from both the material and the spiritual side of the universe, will meet with ridicule from the physical scientists or materialists, who prides themselves on being the only scientists in existence, never having been spiritually developed to see but the one—the material and the phenomenal side of the universe, and are, therefore, trying to run it on one wheel. But for one I can afford to wait, in the mean time politely hinting to them that there is a possibility, if not a probability of their being dubbed as pseudo-scientists, unless they come up from the rear of advancing thought.

The next cry is for authority. I care but little for authority as against such facts as the established processes of natural law of which I have given in abundance; but if the Materialists wants names, here is a list with a fair average of your own kind:

1st., Prof. Youmans (Materialist): "The conceptions of gross, corrupt, brute, matter are passing away with the prejudices of the past, and in place of a dead material world, we have a living organism of spiritual energies." Second, Huxley: "If we look beyond the vista of recorded time we see living matter coming from non-living matter." Third, Tyndal: "In matter we see the power of potency of all forms of Life. In producing the crystal nature commenced as a builder, and where has she stopped?" Fourth, A. J. Davis: "What men term matter, contains all forms and all forces. Fifth, Tuttle: "Creation is a unit. There is no change in causation from sea-slime to spirit. Sixth, S. S. Jones: "All in all is the philosophy of life." Seventh, Thales: "All things are instinct with life." Eighth, Aristotle: "The substance of things are within themselves." Ninth, Diogenes of Apollonia: "The universe is a living creature, self evolved from its own vitality." Tenth, Lucretius: "Nature seems to do all herself, without the meddling of the gods." Eleventh, Raschiel: "Give me a living cellule and I will build a world." Twelfth, Carlyle: "The tree Igdrasil buds and withers by its own laws, too deep for our scanning."

Every life contains the essences and causes of all life. Mineral life contains the essences and causes of vegetable life; vegetable life of animal and animal life of human. Whatever the life is, it is an expression of the causes or qualities of the forces that produced it. There are relations between man and the universe that no theory of evolution can exhaust and no material or agent can destroy.

"Canst thou bind the sweet influences of the Pleides or loose the bands Orion?" Victor Hugo said: "Heaven gives me light with the reflection of unknown worlds." The radiations of the heavenly bodies are the mysterious links that bind us to the solar world. The radiations or influences of every planet and life upon every other life and they in turn back upon that, completes a mysterious bond of unity in which God and angels, humans, animals, atoms, suns and solar systems, are in one common bond of unity and reciprocity, that no power in the universe can break, because the sum of a united whole is always stronger than a part. Therefore we call upon the Materialist to explain how he will break this omnipotent bond.

We are the children of Nature, drawing our life from this Infinite and eternal fullness, and in each draft there is the infinite and immortal principle of life which, like matter and spirit, cannot be separated, for "the twain are one." Does the heart beat? It does so by the same power that holds the planets to their grooves. Does the soul pulsate with lofty thoughts and thrilling emotions? It is but energizing life pulsations from the great Deific heart—the Great Positive Mind.

Sturgis, Mich., July 4th, 1881.

IF A MAN DIE, SHALL HE LIVE AGAIN?

An Address Delivered Sunday night, May 15th, at the Landbroke Hall, Notting Hill, London.

BY WILLIAM H. HARRISON.

(From The Spiritualist.)

In response to an invitation from Mr. F. O. Matthews, who has so steadily and perseveringly carried on our Sunday evening services in this neighborhood, I have the honor of addressing you this evening, and will occupy but a brief portion of your time, knowing how much your interest is centred on the clairvoyant delineations with which the proceedings here usually close.

THE VIEWS OF DIVINES, MEN OF SCIENCE, SECULARISTS, AND POETS.

"If a man die, shall he live again?" Never was question more deeply studied than this, in these days of searching criticism and of healthy scepticism—a scepticism necessitated by way of reaction from ages of too great credulity, but which, perhaps, has been carried too far. An age of faith has been succeeded by an age of reason, in which we have become too critical to be happy, and exhibit a tendency to crush out poetry, the higher intuitions, the purer affections, whilst turning ourselves into mere calculating machines, without God and without hope.

"If a man die shall he live again?" "Yes," responds the preacher. Ask him for his authority and his evidence, and he turns to his sacred books, calling upon us to bow down and worship before their contents. Time was, and no such distant time either, when flame and faggot awaited those who dared to openly listen to the dictates of reason and of conscience, by questioning the authority and independently examining the contents of those books. Now, the fires of modern criticism are weakening portions of the records, usually without supplying anything better in their place. Supposing the Sermon on the Mount to be swept away, what scientific book or religious essay of modern times presents better rules for human observance? And we, who know something of the modern manifestations, can see truth in portions of the records which are condemned by modern criticism.

And in the Bible are bright flashes of inspiration and revelation, some of them applicable to the present subject. We are there told that this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying, "Death is swallowed up in victory." We are told that at the resurrection of the dead the body is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Again, we are told of old age, that the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets. Then shall the silver cord be loosed and the golden bowl be broken; the pitcher shall be broken at the fountain; the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

If we turn from strains of inspiration such as these, which awaken sympathetic responses in every human heart, if we lose these other-world tones, and ask materialistic science what it can reveal to us, the high priests of that temple lead us to the hypothetical atoms (for they have never seen them) which build up solid and other forms of matter; they tell us of an inter stellar ether in which these atoms swing, and that because this ether is believed to possess frictional properties, there may be a heaven, another state of existence, somewhere. In this statement I think the argument of Dr. Balfour Stewart and Professor Tait, in their book, *The Unseen Universe*, has been not unfairly summarized. The prevalent theory why and how these atoms build themselves into beautiful crystals is probably true; but the physicist owns he cannot account for the formative power in nature, he cannot account for the construction of the smallest vegetable or animal cell, although all living organisms are built up of such cells; nor can he surmise how logical thought or poetical fire, can by any conceivable processes be evolved from the mechanical motions of the atoms and the ether, of which he believes all the material universe to be built up.

As for those secularists who are materialists, and who often know little or nothing about that "matter" which their scientific brethren have examined so deeply and laboriously, their tenets are but dogmas, and on the present occasion may be omitted from consideration.

In the Babel of present-day confusion on the question of the immortality of man, the most surprising circumstance is, that when anyone ceases to argue the point, but ventures to put forth facts to prove it—to prove what the clergy constantly tell their flocks they are bound to believe—howls of indignation come from the pulpit, the scientific world, the secularists, and the newspapers. But facts, fortunately, will not budge one inch for clamor. Proofs, which anyone can investigate for himself, perhaps make another life too terribly close and real. The idea of proofs, perhaps raises a suspicion in some that the Spirit-world of reality can scarcely tally with their Spirit-world of life-long accepted theory; and it may be that the lives led by many, would cause belief in a real Spirit-world close at hand, to be torture, consequently anything tending to impart substantial knowledge in this direction must not be encouraged. Facts have no right to be at variance with the opinions of great human authorities, and they show bad taste in taking up such a position, consequently they are sometimes brought under the Vagrancy Act.

"If a man die, shall he live again?" Ask the poet, and he replies with no uncertain sound. His vocation it is to live closer than other men to that diviner region, to that upper air, in which the verities of the spirit hold sway. Consequently we find Goethe, Shakespeare, Milton, and the high priests of song, all ablaze with supernaturalism, their tongues having been touched with a live coal from the Altar of the Lord. They have their faults like other men, and sometimes over and above those of their fellow-mortals; they are

Like the young moon with ragged edge,
Still in its imperfection, beautiful.

"If a man die, shall he live again?" Ask the spirit within every living man, and in most cases he is intuitively inclined to reply "Yes." Those who have set themselves against the universal religious instinct of civilized communities, and reasoned themselves into pure and simple materialism, are comparatively few in number; they are brave and honest in their convictions, but, so far as I have known them intimately, sad and uneasy at heart. Such belief does not appear to be natural to man. The more aspirational and affectionate natures, whose reason may not be quite convinced of a Spirit-world around, with outstretched hands send forth a cry of pain, at the thought of the possible eternal severance of the bonds of love at the bed of death.

An amber heaven fades to faintest grey:
Sky stoops to sea, sea rises grey to sky,
Wave rolls on wave, for ever, sigh on sigh—
The death of day.

Art thou, too, dead?
The sea that rolls between, is that Death's sea?
May no hands touch, no solemn echoes fall,
None answering cry if one to other call,
From land or sea?

Canst thou forget?
Wandering for ever on some unknown shore
Living or dead oblivious or most blest—
Perchance thy feet at last have found a rest
For evermore?

Living or dead?
Star-eyed and pale, thy face seems ever near:
Remembering Love in life, one hour, one day,
Call once from out the dark, then turn away—
One heart may hear.

Hast thou not heard
Passionate moan of waves that break in tears,
Break on, and die, and still may not forget
The infinite perfection of regret—
These weary years.

AN ANSWER TO THE QUESTION.

"If a man die shall he live again?" Lord Brougham when studying in Edinburgh University, gravely discussed this very question with a friend, and they agreed that whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when, one day as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. So frightened was he, that how he got out of the bath he knew not, but found himself sprawling on the floor. On the same day he thus saw his friend in Sweden, that friend had died in India. The narrative is given in Lord Brougham's own words, in his *Autobiography* published by Blackwood & Co.

Lieut. General Fytche, of Pyrga Park, Havering-atte-Bower, has recently recorded how he saw the apparition of a friend, at the time that friend died six hundred miles away.

Mr. Drewry, a friend of Miss Emily Faithful, recently wrote to me from Brixton, how, when about 200 miles from Bombay, the second mate, a religious young fellow, was thrown into a terrible state of fear, telling him on board the ship how he had just seen his father in the cabin. It was afterwards found that the father had died at Patrington, in this country, at that very time.

A book might be filled with similar illustrations; in fact I have nearly filled one of my works with them. John Wesley, Lord Lindsay, Serjeant Cox, William Howitt, and others, have put on record similar narratives, for which they have vouched.

The objection may be raised that some thought-influence from the dying person, may cause a distant friend to have a vision, after which the torch of life is extinguished for ever. But in some cases these appearances are more than a vision seen by one person only. They are sometimes seen by several persons at once. There is the well-known case of Sir John Sherbroke and General Wynyard both seeing the apparition of Wynyard's brother in the Island of Cape Breton, off Nova Scotia, at the time that brother died in England. I will quote the last portion of the narrative:

"As these two young officers were pursuing their studies, Sherbroke, whose eye happened accidentally to glance from the volume before him towards the door that opened to the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the presence of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest, who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visitor, his countenance became suddenly agitated. 'I have heard,' says Sir John Sherbroke, 'of a man's being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment.' As they looked silently at the form before them—for Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech; and Sherbroke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and in the act of passing them cast its eyes, with an expression of somewhat melancholy affection, on young Wynyard. The oppression of this extraordinary presence was no sooner removed, than Wynyard, seizing his friend by the arm and drawing a deep breath, as if recovering from the suffocation of intense astonishment and emotion, muttered in a low and almost inaudible tone of voice, 'Great God! my brother!' 'Your brother!' repeated Sherbroke, 'what can you mean, Wynyard? there must be some deception—follow me;' and immediately taking his friend by the arm, he preceded him into the bedroom, which, as I before stated, was connected with the sitting room, and into which the strange visitor had evidently entered. I have already said, that from this chamber there was no possibility of withdrawing, but by the way of the apartment through which the figure had certainly passed, and as certainly never had returned. Imagine then the astonishment of the young officers, when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted."

In the next instance, the spirit of a dying woman was seen by three of her children at the same time. The following document was forwarded to Mr. Hensleigh Wedgwood, of 14 Queen Anne Street, Cavendish Square, London, by Mrs. Backhouse, wife of Mr. E. Backhouse, member of Parliament for Darlington; it was communicated to the Psychological Society by Mr. Wedgwood, in April 1876, and read to the Society early in the following month:

"In the early part of the last century, a member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family under the care of a relation, who, instead of sending frequent letters in those days of slow and expensive communication between distant places, engaged to keep a minute journal, to be transmitted to the mother at any convenient opportunity, of all that concerned her three little children, aged seven, six and four. After an absence of three weeks, when on her homeward way, she was seized with illness at Crockermouth, and died in a few days, even before her husband at Settle could hear by post of the commencement of her illness. The season was winter, when in the mountainous border-land between the counties, the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time as well as facts was beyond the doubtfulness of mere memory, or of even any unconscious attempt to bring them into agreement with each other. One morning between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them all sitting up in their beds in great excitement and delight, crying out, 'Mamma has been here! Mamma has been here!' And the little one said, 'She called "Come, Esther!"' Nothing could make them doubt the fact, intensely visible as it was to each of them; and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay on her dying bed at Crockermouth, to those who were watching her tenderly and listening for her latest breath, she said, 'I should be ready to go if I could but see my children.' She then closed her eyes, they thought to reopen them no more, but after ten minutes of perfect stillness she looked up brightly and said, 'I am ready now, I have been with my children,' and then at once peacefully passed away. When the notes taken at the two places were compared, the day, hour, and minute were the same. One of the three children was my grandmother, Sarah Birkbeck, (daughter of William Birkbeck, banker, of Settle), afterwards wife of Dr. Fell, of Ulverston, from whom I had the above, almost literally as I have repeated it. The elder was Morris Birkbeck, afterwards of Guildford. Both these lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they rarely would speak of it, or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest of the three, died soon after. Her brother and sister only heard the child say that her mother called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking on them. My grandmother and her brother were both persons remarkable for strong matter-of-fact, rather than imaginative, minds, and to whom it was especially difficult to accept anything on faith, or mere hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of reason or of common experience; but their early impression of the supernatural made them not superstitious, but devout believers in the truths of Divine revelation, and in the mysteries of the soul's relation to the unseen and spiritual world.

S. H. FOX.

Trêban, near Falmouth, 1872.

Were there time, I would follow up the chain of argument by giving well authenticated instances of spirits haunting individuals and haunting houses long after the death of their earthly bodies, and of their being seen sometimes by several persons at once. Those who have not given attention to the subject, would be surprised at the mass of good materials available for the purpose.

The freed spirit appears to have powers, modes of thought, modes of life, and surroundings of which we can form no conception. How could a butterfly reveal to a caterpillar its life and surroundings? Nothing in the antecedent experience of the caterpillar would enable it to assimilate the ideas. In clairvoyance and thought reading we see some of the powers of the freed human spirit flashing like jewels in man while still robed in flesh. As one of our trance-poets has said under inspiration:—

Man cannot tell the secrets of the life
Beyond the portals of the natural sphere;
At best they dimly shadow out the truth—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorruption, when the grave
Hath lost its sting and death its victory,
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.

At the time of the death of those we love, when the interlinking chain seems to be snapped forever, when the world with its wrangles and its hatreds presents a revolting picture, and life seems a grievous burden too heavy to be borne, then is the time that the heart yearns for some strong evidence of a life beyond the grave, for some gleams of hope to dispel the gloomy cloud which the erroneous ideas of man have thrown around the tomb.

At such times spiritual manifestations of any description are felt to be a blessing, even when they are of a kind which allow no communication with the loved one gone before.

Coleridge was a very awkward and ungainly man physically, but intellectually he was a match for the best. When trudging along a country road, he was met by a wag, who thought to have some sport. "I say, man," he cried out, "did you meet a tailor on your way?" Coleridge looked up and mildly said, "Yes, and he told me that a little further on I should see his goose."

Three primitive Methodist ministers were recently summoned before the Belfast (Eng.) police court for unruly behavior in leading a large crowd which paraded the streets singing hymns. Two of the defendants were fined 40s., with the alternative of fourteen days' imprisonment; and, in the absence of the third, the case against him, which included a charge of assaulting a constable, was adjourned. The defendants refused to pay the fines, electing to take the alternative.

"Out of Work.

and sick with my kidneys for years," wrote Mr. Alexander Ferris of Chenango Forks, N. Y., recently. He used Warner's Safe Kidney and Liver Cure. Now he says; "I cheerfully recommend it to all persons suffering in the same way."

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

THE INNER LIFE.

The Outward World that round us lies
 Is not the world in which we dwell;
The Inner World alone is real—
 The world we neither buy nor sell.
I'm master of all outward things;
 Within my soul I take my seat,
And Nature comes in perfumed robes
 And lays her treasures at my feet.

All things I have within myself;
 Suns set and suns within me rise;
I live within bright palace walls,
 Arched o'er by lovely jeweled skies;
I come and go, a wandering bee
 That roams each flowery scented field,
And treasures up the golden fruit
 My daily thoughts and pastimes yield.

I look at things not as they seem;
 In all I see the father's face;
All nature is a part of Him—
 The bending sky is His embrace,
His breath embalms the dewy flowers,
 He makes the sun his triumph car,
His voice I hear in every breeze,
 His smile I see in every star;
He builds his altar every where,
 On every heart His dew distill,
His Heaven is with the pure in heart,
 Its temple gates the human will.

I turn away from beaten paths
 Where trade and politics deceive,
And love to roam each wood and glen,
 And feel my breast with rapture heave;
The world wants not that which I have,
 But still I love the Inner Life,
And naught can tempt my heart away
 To mingle with its scenes of strife:

For deep within I have a vein
 More rich than gold that veins the earth
And deep within are loving thoughts
 That give to joy and trust their birth;
That Inner World, O be it mine,
 And mine to tread each sacred hall,
To enter in its silent courts
 And know the perfect Soul of All.
[S. H. Lloyd.

This is the season when the young people are let loose from the restraints of school to inundate the household. The "sweet girl-graduate" has come into her natural heirship; she is an uncrowned queen at home and in the social circle, where all things conspire to give her tribute. If she be fortunately situated, health, freshness, gay hopes, the intoxication of untrained youth, all throw a rosy veil over the shadowy mazes of the future. The fond mother has looked forward to the day when Jennie or Mollie or Hattie—there are no more Janes or Marys or Harriets—shall revolve around her as a steady planet and not a meteor in the home system. The daughter has pursued the usual curriculum, and is spoken of among her friends as "cultured," "accomplished," and as having "finished her education."

In fact, at eighteen her education has progressed as far as the alphabet of things. If she has learned how to observe and how to study, she has done well. The present course is a great gain on the old school method, but it is yet deficient. Except to those taking special courses, books are too much used and the faculties too little accustomed to observe and reflect, while intuition, the highest form of reason, is entirely ignored. The influences of the time have helped her physical development; she can row and skate, swing dumb bells, perform various gymnastic evolutions, and perhaps swim, but she cannot walk as far as her English cousins. Her waist is not large enough yet to give plenty of room to the vital organs, though the hour-glass style is going out of date, and she lacks the steady strength of the best developed. Still, with all the attention given to physical culture another generation will doubtless see great strides in the direction of splendidly endowed women. Our great desire is to see the soul keep pace with the body and both attain harmonious development.

The word culture is so often a misnomer, that it needs a new definition. If it be "enlightenment and discipline acquired by mental training," then that should surely include soul attributes, also. Too often the words mean a fashionable veneer and not the real development from within. Grace, fine manners, good taste and courtesy, are a portion of surface polish which may or may not spring from a genuine, kindly and gentle heart. All these may exist in a selfish and superficial person without any true culture. That deals with soul growths and makes the body a beautiful exponent of those graces of character which are at the foundation of all human improvement.

To really know if Jennie or Mollie or Hattie have this much lauded thing called culture, we must see her at her home. How does she treat father and mother? Is she helpful in the family circle, respectful to her elders—even though they are plain people who have not had a tithe of her advantages—does she love real excellence and has she a teachable nature? Then has she the elements of true culture.

A fine literary taste has its part in culture, as well as a love of the best society; that is, the society of the brave, the pure and the highminded. Good books are society in themselves; they are the bottled essence of active minds, and not volatile essence either. The printed page can be our companion in hours of solitude; it can help us to form our characters upon noble models. Works of biography, telling how others have struggled and triumphed, are better, far, than novels. For novels are only possible developments of character under certain circumstances, while biographies are the actual developments.

That culture is genuine which, beginning with the physical structure, continues with the social, the mental and the moral and spiritual. The true process in all, is from within, outward; the true object, the attainment of a harmonious character. That cannot be done by self-indulgence on the one hand, or severity on the other. Liberal people, generally, have swung from the extreme of puritanical repression to its opposite. Too often the parent is overshadowed by the son and daughter, who run a career of self will and folly, of which Daisy Miller is an extreme type. The parental affection of all others needs wisdom, since the impressible child is the parent of the future. The home training of the first twelve years is the key to its after life, so far as the mother is concerned; let her be wise as well as loving and all may be well, even though the child has to fight hereditary drawbacks and untoward circumstances. The spirit gains power and becomes conqueror, only teach how to use and strengthen that.

Ruskin discourses thus of the young woman in "Sesame and Lilies:"

"The first of our duties to woman, is to secure for her such physical training and exercise as may confirm her health and perfect her beauty; the highest refinement of that beauty being unattainable without splendor of activity and of delicate strength. To perfect her beauty, I say, and increase its power; it cannot be too powerful, nor shed its sacred light too far......If there were to be any difference between a girl's education and a boy's, I should say that of the two, the girl should be earlier led, as her intellect ripens faster, in to deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit... Turn her alone into an old library every wet day and let her alone. She will find what is good for her, you cannot; for there is just this difference between the making of a girl's character and a boy's—you may chisel a boy into shape as you would a rock, or hammer him into it if he be of a better kind, as you would a piece of bronze. But you cannot hammer a girl into any thing. She grows as a flower does; she will wither without sun; she will decay in her sheath as a narcissus does, if you do not give her air enough.......You cannot fetter her; she must take her own fair form and way if she take any, and in mind as in body, must have always

 Her Household motions light and free
 And steps of virgin liberty.

You bring up your girls as if they were sideboard ornaments, and then complain of their frivolity. Give them the same advantages that you give to their brothers—appeal to the same grand instincts of virtue in them; teach them, also, that courage and truth are the pillars of their being; do you think that they would not answer that appeal, brave and true even now when you know that there is hardly a girl's school in this Christian kingdom, where the children's courage or sincerity would be thought of half so much importance as their way of coming in at a door; and when the whole system of society, as respects the mode of establishing them in life, is one rotten plague of cowardice and imposture—cowardice in not daring to let them live, or love, except as their neighbors choose; and imposture, in bringing for the purpose of their own pride, the full glow of the world's worst vanity upon a girl's eyes, at the very period when the whole happiness of her future existence depends upon her remaining undazzled?"

One of the most necessary aids in forming the characters of the children of liberal people is a school where no errors are taught, where natural methods of unfolding are fostered, and where the surroundings are pure, cheerful and wholesome. This seems to be the case at Belvidere Seminary, N J., under the care of the Misses Bush. It has been open to the youth of both sexes for fourteen years, during which time it has won a high reputation among the friends of liberalism. The Misses Lizzie and Belle Bush, the latter of whom is well known as a poet, have made a life work of their pursuit, and they deserve to be amply supported. The school is entirely unsectarian and special attention is paid to the physical as well as moral culture of its pupils.

In their circular just issued these ladies make a special announcement of their plans, which embrace

The founding of an Educational and Industrial Home on strictly hygienic principles, which being based on Justice, demand

1. The equal and co-education of the sexes.
2. The adoption, as soon as possible, of more natural and practical methods of teaching.
3. The equal and harmonious cultivation of the physical, mental and moral powers of the young, with a view to their growth into healthy and happy states of mind and body.
4. The acquisition on the part of students during school life of such practical knowledge of some one or more pursuits or occupations as will enable them whether male or female, to become self sustaining and order loving members of society.

To aid in the accomplishment of the above objects it is proposed—when it shall appear practicable—to enlarge the buildings now known as Belvidere Seminary, and connect therewith various agricultural, mechanical and art departments.

When circumstances permit and the necessities of the school require, additional lands may be purchased and other buildings erected, one of which should be devoted entirely to hygienic purposes and contain a fine hall for gymnastic exercises and dancing; a suite of rooms for hot and cold water, vapor and medicated baths, a Solarium, where students may take a daily sun-bath, and a natatorium where the healthful art of swimming may be taught with ease and safety.

It is further proposed, as an object of new and special importance, to open a Department of Journalism, where the theory and practice of the literary art, and the method of dealing with all public questions, may be thoroughly mastered.

All this demands patronage and money to carry out which the liberal people of the country are amply able to give.

BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

DYE'S GOVERNMENT COUNTERFEIT DETECTOR. John P. Dye, Editor and Proprietor, Official organ; established 1850. 1338 Chestnut street, Philadelphia.

This old and standard monthly detector is valuable and reliable; its lists of counterfeits on National Banks, and of coins in this country and Canada; its descriptions of moneys, and other information, show thorough care and skill in its department. Business men need it. It is known to some, and we state it to more, that E S Wheeler, well known for his researches in the spiritual kingdom as speaker and writer, is occupied in the mineral kingdom and among matters of money in this office, and has a reputation for ability in its management. This is all well, and gives a healthful variety of thought and occupation.

THE STORY OF THE NOTABLE PRAYERS OF CHRISTIAN HISTORY. By Hezekiah Butterworth. Boston: D. Lothrop & Co., publishers. 309 pages, price $2. For sale at the Religio-Philosophical Journal office.

The compiler's Preface says: "Almost every library is rich in books of religious poetry ....but only a few collections of notable prayers are to be found,.........yet many prayers are clearer revelations of a renewed inner life than the choicest poems.........clearest pictures of joy and peace of soul." He has given the aspirations and desires of saintly men and women in their hours of need and trial, in epochs of history and seasons of spiritual strength and light, with brief sketches of the circumstances which add to their interest and value. The Hebrew prayers of the Bible open the work, and petitions looking up for strength, light of spiritual life, submission and tender emotion, voiced through the ages to our day, fill its pages.

The story of George Wishart, a Scotch Protestant, burned by Cardinal Beaton, while the prelate sat high on St. Andrew's tower to see the fire, who said: "Seest thou the Cardinal on the wall. In less than a year he will lie there in as much ignominy as he now does in pomp and pride," and how, within that year, the Cardinal was murdered and his body dragged over the very spot, is a gleam of spiritual foresight. Wishart's last words, "I commend my spirit into thy hands," reveal the power of the spirit, giving peace in such an hour.

The dying words of Cromwell, "Pardon thy foolish people. Give them one heart and mutual love," are touching indeed. Henry Vane's peaceful trust, "My hour-glass is turned, the sands run apace, and death doth not surprise me. Let the spirits of those who love Thee be turned toward my poor family," makes fit close of a sweet and true life. Hannah More's petition is full of meaning, "Raise my desires, purify my affections, sanctify my soul to go to heaven." These give idea of the value of this work better than any commendation.

ORIGIN OF LIFE; OR WHERE MAN COMES from. The evolution of the spirit from matter, through organic process; or how the spirit-body grows. Two papers given in the interest of spiritual science, by the direction of the late Prof. M. Faraday, of England. Springfield, Mass. Star Publishing Co., 332 Main street. Price 10 cents.

This pamphlet of twenty-five pages is given by the same medium who has before purported to be controlled by Faraday; he is a young man of good standing in the East. The pamphlet is able and clear in style. Its especial interest lies in the fact that Faraday *goes back of protoplasm*, and shows how this so called "physical basis of life" is formed and shaped.

THE FAITHFUL WITNESS.—A monthly magazine from Topeka, Kansas, by J. F. Floyd, J. M. Shepard and U. M. Browder, is "devoted to the advocacy and defence of Apostolic Christianity, and its articles indicate an earnestness which wins respect, yet show devotion to doctrines from some of which we must dissent. It aims at an undenominational Christianity, based on the infallible Bible and "evangelical" ideas as taught by the Disciples. As Spiritualism—the real presence of the departed—was a part of Apostolic Christianity, we looked for some modern facts akin to those of the release of Paul and Silas from prison by an angel, or spirit messenger, *but found none*.

To Consumptives.

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Magazines for August Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: Dr. Breen's Practice; French Domestic Life and its Lessons; Corda Concordia; In Exile; The New York Art Season. On the Acting of Iago; The Portrait of a Lady; Sleep's Threshold; The Indoor Pauper; Tidal Waves; Recollections of James T. Fields; Parton's Life of Voltaire; Ward's English Poets; The Contributors' Club; Books of the Month.

Scribner's Monthly. (The Century Co., New York.) Contents: The Sailor's Wife; The Isle of Peace; The Daughter of Henry Sage Rittenhouse; "No Man's Land;" By the Sea in Normandy; To my dog "Blanco;" Ice-Yachting on the Hudson; Poetry in America; Our Circle; Songs of Nature; A little World; Robert Fultons experiments in Submarine Gunnery. The People's Problem; Peter the Great as Ruler and Reformer; Queen Titania; The River Inn; A Rainy Day with Uncle Remus; The Village Convict; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Midsummer Holiday *Scribner* more than ever justifies its title, no less than six articles being directly adapted to the season, while three or four others pertain to topics of current interest. The illustrated articles are also of a kind to be welcomed by a summer audience.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A Magazine for young readers with pretty and appropriate stories and illustrations.

Babyland. (D. Lothrop & Co., Boston, Mass.) A Magazine for Boys and Girls just beginning to read, with pretty, short stories and illustrations.

Magazines for July not before Mentioned.

Andrews' Bazar. (Queen Publishing Co., New York and Cincinnati.) Devoted to Fashion, Art, Literature and Society Matters.

St. Louis Illustrated Magazine. (Magazine Co. St. Louis, Mo.) Contents: Saint Joseph, Mo.; Work and Win; Theo; Timely Topics; Summer Visiting; Chow Chow; Thoughts on Marrying; Independence Day; Kissing; How to Keep a Wife's Love; Happiness; Fashions for July; Editorial Miscellany, etc.

The Normal Teacher. (J. E. Sherrill, & R. H. Holbrook, Danville, Ind.) Contents: Editorial; Talks on Elocution; Correspondence; Notes and Queries; Examination Department; Grammer Department; Department of Theory and Practice; Hints and Helps for the school-room; Central Normal Department; National Normal Department; Publisher's Department.

The Western (H. H. Morgan, St. Louis, Mo.) Contents: The Raising of Lazarus; Mistaken; Jonathan Swift; Cupid and the Doctor; Napoleon Bonaparte; The Minstrel's Curse; The Mutability of popular sentiment; Love's Giving; Leigh Hunt; Current Notes; Book Reviews.

The Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Alma Tadema's "Sappho;" Herkomer's "Missing;" The Salon; The new Natural History Museum at South Kensington; Our living Artists; The "Cenci" Portrait; Pictures of the year; The Career and Works of Flaxman; "How Far Yet?" A Study on Jam-Pots; English Birds and their Haunts; Fact in Landscape; "Her Character;" Art Notes.

The Illustrated Scientific News. (Munn & Co., New York) The July number of the *Illustrated Scientific News* teems with interesting illustrated articles, a few of which are as follows: The Dolbear Telephone; Glass Grinding Machine; Ancient Pottery from Cyprus; Mechanical Larynx; Pleasure Car of the Days of Louis XIV.; Amateur Mechanics; The remarkable Palmyra Palm; Curious Fishes; Illustrations, explaining the bursting of Fly wheels; A Velocipede Carriage. In addition to the numerous engravings, there is a large number of interesting, useful and practical papers, relating to various departments of popular science.

The Psychological Review, (Hay, Nesbet & Co., Glasgow, Scotland) Contents: Notes and Comments; Monthly Summary of Contemporary Spiritual Opinion; Occultism and Spiritualism; Clairvoyance; W. Denton, Darwinism and Spiritualism; A New Basis of Belief in Immortality; Brief notices of Books, &c.; Spiritual Organization; Psychography in America; Psychological Phenomena Among the Chinese; An Apparition seen by two persons at the same time.

The Book-Keeper. (S. R. Hopkins, New York.) Contents: On Balance Sheets; Decisions in Commercial Law; Savings-bank Book-keeping; Answers to Inquiries; Our Debating Club; Book-keepers' Association; Books and Periodicals; Business Notes; The Book-keeper Testimonials.

The Medical Tribune. (Alexander Wilder M. D., F. A. S. and Robert A. Gunn, M. D. New York.) Contents: Women as Practitioners of Medicine; Rhus Aromatica; Parasitic Diseases; The Discovering and Applying of Law; Female Doctors; Specific for Small-Pox; The Mirror.

The Student's Journal. (Andrew J. Graham, New York.) Devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

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J. R. FRANCIS. GILES B. STEBBINS, } Associate Editors.

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Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Prayer—Varied Opinion in Chicago.

Of late there is a great revival of interest in prayer. Not only is this shown in the way of denial of the efficacy of answers to prayer by a special providence granting personal petitions, as in Tyndall's famed prayer-gauge discourse, but it is equally, or even more apparent, in the statement of alleged facts and the putting forth of arguments in favor of prayer. Argument, opinion and inference from facts vary, and out of all this will come good and truth. The miracles of healing in answer to Catholic supplication to the holy Virgin, come from Lourdes and Knock; our newspapers abound in reports of the sick made whole by some marvellous power; and now some of our clergy are saying that the healthful progress of President Garfield is largely helped by the striving in prayer of good Christians all over the land. All this shows not only that this is a day of mental activity but of spiritual life as well.

The Chicago *Times*, not especially a devotional but surely an enterprising journal, sends out its reporter to see leading preachers and others in this city on this subject. First he meets Rabbi Hirsch, of the Sinai Synagogue, who says:

"Prayer offered in behalf of the wounded President, we hold to be merely an expression of the highest sympathy. We lay no claim to being able by prayer to interrupt or divert the laws of God, or of nature, as they are sometimes called. I am not a believer in miracles, and hold the so-called miracles described in the Scriptures to be simply legends and traditions associating the names of national heroes or famous characters with certain places. Many of the orthodox Jews still cling to the ancient faith in miracles, but the advanced thinkers have long since abandoned that theory. Special dispensations under the head of miracles would imply that God had established a patchwork system, and that every now and then he found it necessary to make a change to meet some sudden emergency not provided for. We claim that his laws are perfect and that prayer cannot change them. To be sure, we pray for help and sympathy, and the grace to bow to the will of God, and ask for the light of divine intelligence to guide our steps, and the tranquility of spirit that follows earnest prayer is its own answer."

Father Roles of St. Mary's Catholic church said:

"Belief in the efficacy of prayer and its curative and preventive powers was a part of the doctrine of the church, and every faithful Catholic had to believe that way. He turned to the catechism of the Council of Trent, in which it is specifically stated that 'To those who pray with attention, God grants more than they ask.' 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me,' is also adopted as gospel truth, and many other expressions of kindred intent. The proviso is inserted, however, that 'God sometimes withholds what we ask, because it may not always be for our good to grant it.'

"The reverend father could recall no instance that had come under his personal observation of supernatural answer to prayer for a special dispensation, though he believed that Father McMullen knew of a case that bordered on the marvelous."

Bishop Fallows, Reformed Episcopal, said:

"I have faith both in the efficacy and curative power of prayer. Prayer is the highest act man is capable of performing. True prayer implies an implicit faith in God, and an entire submission to his will. I have seen instances and known of cases where I verily believe that men have been saved by prayer. It gave to them renewed hope, faith, energy and confidence—in short, filled them with a determination to live; and that any physician will tell you is oftentime more beneficial to a patient than all the medicine that could be administered."

Rev. L. P. Mercer, Swedenborgian, gave his views as follows:

"I am a believer in the efficacy of prayer, but not as a means of changing the divine will or lighting the divine wisdom, but of putting the person praying, or being prayed for, into a receptive condition. The benefits of prayer are shown in the changed condition of the supplicant's mind.

"Prayer ascends, not only to God, but through the spiritual world above us. It is naturally antagonistic and repulsive to evil influences. A whole nation in prayer might be the means of focusing and directing good agencies and influences into one channel, and of a concentration of favorable causes for natural effects. The spirit influences for good would be working on the minds surrounding the President, and upon his own mind. I would not dispense with the four good physicians who are attending upon the President, neither would I dispense with prayer."

Rev. E. P. Goodwin, of First Congregational church, declares faith in the curative effect and efficacy of prayer as a Bible doctrine:

"Would you be willing that a test of the curative power of prayer should be made on yourself, or one you loved?

"No, that would be fanatical. God has endowed us with reason, and he expects us to exercise common sense. It would not be common sense for me to discard doctors, if I were to be taken sick. Doctors are one of the means God has provided. I should pray at the same time, and I have faith in the efficacy of the combination. Prayer has a tranquilizing effect on the mind of a sick person, and in that way promotes the chances of recovery."

The busy reporter next visited certain physicians. Dr. Byford declared:

"I have no faith in the curative power of prayer. I do not believe that prayer has any effect on physical things.

"In all your professional career did you ever see or know, personally, or a cure having been wrought by prayer?

"No; I cannot say that I have. I will say, however, that I have known of a patient's condition being improved by prayer. I have seen instances where prayer has been offered in a sick room, which resulted in making the patient more cheerful and hopeful—a frame of mind that is in itself beneficial. I am a Methodist."

Dr. N. B. Delamater said:

"I do not know anything about it. Prayer is not on my list of remedies. I never prescribe it as a medicine."

Dr. C. Vilas stated:

"I am a believer in prayer, and have seen several instances where I am certain that it has had a beneficial effect on the condition of patients. When the patient himself joined with his friends and prayed earnestly, a sort of exaltation of spirit has followed which greatly aided in effecting a cure. This may not have been an answer to prayer; but it was, to a degree, an effect of prayer. I may say, however, that if I were to be shot or taken dangerously sick, I should call in a surgeon or physician before resorting to prayer."

Dr. Wickersham declared:

"I never prescribe prayer, and am not an expert in that sort of treatment. If I had a patient with a broken leg, I should put splints on it. The covers of a good family Bible might answer for that purpose, possibly. Mechanical appliances are more reliable agents for the extraction of a bullet from a man's anatomy than prayer. Still, prayer does no harm that I know of."

Dr. E. H. Horsey thus gave his views:

"While not wishing to be quoted as talking slightingly of prayer, I must admit that I do not believe that prayer had a great deal to do with the President's cure. If the cold lead had penetrated his heart, neither prayer nor saltpeter could have saved him. I will say this, however, that I have had cases in which I am positive that prayer was a material aid to the recovery of patients. I have noticed this more especially in my Catholic practice. On several occasions when priests have administered the extreme unction to patients under my charge, they have got well. I attribute this to the fact that the giving of absolution for sin relieves the mind of the patient from all uneasiness, and produces a state of tranquility that is very favorable to recovery. This could not have been brought about by any person excepting a priest."

A legal gentleman, Emery A. Storrs, said:

"In the case of the President I think the efficacy was delayed too long. If there is any power in prayer, the bullet of the assassin ought never to have penetrated the presidential person. The churches have been praying for months that he might be preserved from danger. Still, prayer is a good thing, and taken in conjunction with several excellent physicians, a naturally cheerful spirit, all the modern appliances for keeping the temperature of a sick-room at the proper stage, a large corps of the best nurses money can hire, and a robust constitution that has never been impaired by excesses of any kind, it is liable to work wonders. It is like the man who tried smoking for corns. 'Smoking and loose boots,' he subsequently remarked, 'is the best thing I ever took for corns.'"

Gen. I. N. Stiles said:

"Christians have about ceased pretending to believe in the theory of direct answers to prayer. They have now figured it down to the point where it is shown that the answer to prayer is a sort of a reflex influence; that the effect produced depends more upon the prayer than on the prayee. I have long since stopped praying, for the simple reason that I do not believe prayer has the slightest effect one way or the other, and that in my case it would be simply a waste of time, which I could employ to better advantage in working for the thing petitioned for, which I would have to do, any way."

Plainly enough these varied opinions indicate that the old conception of a special and miraculous answer to personal petitions, by some power above all law, is fading from many minds, and just as plainly it is reviving and being intensified among a class of devotees. There are many too who cling to the old faith because they see nothing better, and such are not satisfied with the bald materialism of the "prayer-gauge" theory.

Is there not some ideal and conception, both spiritual and rational, of this matter, which can come in place of the old ideas? If not, prayer must end, and of that there is small likelihood. The formal words of stated prayer may cease, but the mood of mind of which prayer is born and borne upward will remain. Well said the poet Montgomery:

> "Prayer is the soul's sincere desire
> Uttered or unexpressed,
> The motion of a sacred fire
> That trembles in the breast."

It is "feeling up" as some one intuitively said. Glimpses of the coming ideal of prayer are seen in the statements we give, especially in that of Rev. L. P. Mercer. Spiritualism will make this conception more complete. We shall look on prayer, whether spoken or silent, as the uplifting wish and effort for strength and hope, for light and tranquility, not moving any mysterious power to set aside the divine and eternal laws, but lifting up the prayerful seeker into harmony with those laws, into unity with the great currents of light and life that sweep through all space and flow through all time, and into that unity with the Infinite Life of which the poet says:

> "Nearer my God to thee!"

Then, in ways we know little of, "the soul's sincere desire" attracts to us unseen friends from the life beyond, and they help us, not miraculously, but naturally. Magnetic strength, tranquil peace and hope, clairvoyant glimpses, visions of beauty, and help from the Spirit-world, all come as answers to prayer, as helps to such as help themselves by *reaching up*. All this will not stand in the way of the use of outward help, of medical aid, of labor for support. Spiritual strength and common sense go hand in hand.

"Misrepresentation as a Fine Art."

Two weeks ago, in some comments, on an editorial in the *Banner of Light* of July 2nd, under the above title, we simply asked that journal to prove its very first statement. This it does not endeavor to do, for it is not possible to get something from nothing. A few words, such as simple justice demands, on some other statements in the same article. That our readers may know what the *Banner* says we give the main points of its editorial as follows:

"Mr. G. B. Stebbins called at our office in a perfectly open way and informed us that he had taken Mr. Bundy's place as editor of the JOURNAL because Mr. Bundy found rest necessary....just as he would have taken our place had we needed rest, and had he been invited to do so." The alleged misstatements of the JOURNAL on this matter are spoken of as "an act which passes even the boundaries of our expectations of what that paper would descend to in the way of wilful misrepresentation and the suppression of facts," etc., and we have its mention of May 28th that "G. B. Stebbins, the new editor of the RELIGIO-PHILOSOPHICAL JOURNAL was in town the present week. He spoke at the Free Religious Convention Friday the 27th,"....and this comment, on summing up. "We can look at the matter in no other light than that he *designedly* perverted our meaning in order to deceive the JOURNAL readers and please his employers." It further says: "We will, however, put it on record, since the JOURNAL has, ever since his decease, persistently claimed that the late Epes Sargent was hand in glove with it, in its efforts to destroy mediums and besmirch the faithful workers who would not follow where it led, that Mr. Sargent was not a Bundyite in any sense of the term;" and as proof of this they have, in his writing an indignant protest, as printed in the *Banner*, against our "cowardly and scurrilous attack" on T. R. Hazard. These are the main points, in the charmingly courteous style and fraternal spirit of the *Banner*, which closes its long article by saying: "Its special service is marked out by the unseen workers in the higher spheres, and its space is too valuable to be devoted to personal explanations," which are only made "from the glaring nature of the meretricious treatment" bestowed on it. The final sentence states: "We have repeatedly advocated harmony in our ranks, for which more than once have Mr. A. J. Davis and Mr. Epes Sargent and other prominent Spiritualists, cordially commended us. Not until patience ceased to be a virtue did we feel it our duty to unmask the injustice of the course of the RELIGIO-PHILOSOPHICAL JOURNAL."

These extracts need some brief comment. It is editorial usage and courtesy when a person connected with a newspaper calls at the office of another journal to make mention of the fact. For instance: a few months ago, Isaac Rich of the *Banner of Light* made a pleasant call at this office, and it was mentioned in our next issue. The *Banner* did not mention the call of Mr. Stebbins until such mention was necessary to serve its purpose, but stated that he "was in the city," etc., (see *Banner* May 28th), and *five weeks afterward*, July 2nd, first revealed the fact of a call, by him, at the office. Still more; looking in at the *Banner* book store, Mr. Stebbins was told that a special invitation and request had been left for him to call at the editor's room. To have said that he called by invitation would have been the truth. In answer to a question, Mr. Stebbins said that he had "gone into the JOURNAL office to give Mr. Bundy needed rest and travel, for a time, by taking his place; as he would relieve Mr. Colby in like circumstances, if asked to do so;" but he said more in this connection, *viz.*, "That is, on the same conditions and with the same freedom," and this sentence, which the *Banner* does not give, was added because Mr. Stebbins was never told or instructed what to say or not to say in these columns, but was left to consult others here as to facts, etc., in the past, and to act as the way opened and as truth demanded.

The *Banner* never mentioned the illness and transient absence of the editor and proprietor of this JOURNAL until July 2d, but on May 28th spoke of "the new editor." Many of its readers who are not readers of the JOURNAL, would suppose, of course, that Mr. Bundy had left his place here as editor, not to return. Why did not the *Banner*, on May 28th, tell the plain and simple truth that the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, being overdone and needing rest, had gone on a sea voyage of some months duration, and that meanwhile Mr. Stebbins had gone into the editor's room to carry on the paper in connection with others here, and had called at its editorial rooms in Boston?

Where is the "wilful misrepresentation and suppression of facts?" Who has "designedly perverted" matters? Complaint is made of our omission of its statement that Mr. Stebbins would speak in Boston at the Free Religious meetings. That omission was simply because the matter had no bearing on the main question at issue. It seems to charge the authorship of our editorial of June 11th, which it criticises, to Mr. Stebbins. That week's issue was in press the day after he reached here from the East, after six weeks absence. He may, or may not, have written it; that is immaterial as the JOURNAL is responsible.

As to Mr. Epes Sargent we only say, (as he has passed beyond these poor controversies), that for the last two years of his life he frequently contributed to our columns (his usage being not to make his name known) and his private commendations and criticisms were ever welcome and are sacredly preserved. The elegant epithet "Bundyite" used by the *Banner* in this connection, it omitted (inadvertantly no doubt) to credit to its real author, the conductor of a disreputable journal in Philadelphia characterized as a "ribald sheet" by Mr. Henry Kiddle of New York, and named by that gentleman "The Modern Blunderbore." Some Jesuit spirit must have misled the *Banner* into borrowing, without credit, such fine language from such a source.

A. J. Davis has also been our frequent contributor, always over his own name. If he has written anything for the *Banner* in the past two years the public do not know it. If he has commended their course in that time, they can give his words. Dates are of some consequence, as we are dealing with what the *Banner* is *now*. Manifestly these eminent men would not have so favored us had they disapproved of our general course and leading aims and ideas. Those aims and ideas we hold as best for truth and justice and thus for the spiritual movement. Any mistakes as to special facts are open to fair criticism in our columns.

"If the "special course" of the *Banner* is "marked out by the unseen workers," they sometimes get off the track into the mire and fog. Its editorial on "misrepresentation as a fine art" is abundant in epithet, pitiful in insinuation, rich in assertion, but poor indeed in fact and proof. In simple truth and justice these plain statements are given and they make comment or epithet superfluous. If the *Banner* gets over its hallucination as to the real position and aim of the RELIGIO-PHILOSOPHICAL JOURNAL it may do better; if not it may possibly do worse, to its own harm.

Singular Slate-writing—An Odd Test.

A few weeks since an intelligent farmer and his wife, persons long known as of good standing, gave us this curious statement. The wife some years ago wrote on the slate automatically, not knowing word by word what was coming next. One day as they sat together she began to write and the result was as follows:

> "Shall this vile race of flesh and blood
> Contend with their Creator, God d—n you!

Whiz, whiz," this word repeated until the slate was covered. She was perplexed and annoyed, while her husband was convulsed with laughter. She said: "What are you laughing at? What can this mean?" He replied: "I know what it means well enough," and went off into fresh paroxysms of laughter. When he regained his quiet a little, he said: "Now I'll tell you what it means. Down in S—— near the sea coast where I came from some thirty years ago, I knew old Capt. C., a man of great size and strength, weighing over 320 pounds, and of powerful muscle. He used to have drunken sprees at the village tavern and could drink a great deal. He did not get unable to walk, but was turbulent and noisy. Toward night, when full of liquor, he would seize the glass he had drank from, set it on top of his head and hold it there, and march to and fro with heavy and vigorous tread across the barroom floor, repeating the couplet you wrote down, and ending it with a loud oath as you wrote it, and then would swing his great arms to and fro, striking down whatever or whoever was in the way, and shouting Whiz! Whiz! at the top of his voice. I guess the old fellow must be here doing what I've seen him do scores of times, to make us know him." Comment is useless. This queer fact tells its own story.

Dean Stanley—A Good Man Passed On.

Arthur Penrhyn Stanley, Dean of Westminster Abbey, passed peacefully away at London, July 18th, aged 66 years. The son of the Bishop of Norwich, and himself eminent in position in the Episcopal Church, he was distinguished for the liberality of his opinions, as well as for ripe scholarship and excellence of personal character. On his death bed he said: "I have endeavored to make Westminster Abbey the great center of English religious life in a truly liberal spirit," and his life bore witness to his efforts. As a writer, a broad thinker, a persuasive preacher aiming to increase universal fraternity, and a man of fine judgment and tender feeling, he will long be prized and no man could be more missed.

In our civil war he held to the Union; he visited this country not long ago; on the assassination of the President he telegraphed his sympathy to Mrs. Garfield and had daily prayers, in the Abbey, for her husband's recovery.

A Pioneer Passed On—Temperance—Mrs. Plumb.

The Holley Standard comes from Genesee county, New York, with a word from the Portland (Mich.) *Observer*, commending the Temperance work, in Holley, of Mrs. Zilpha Plumb, also a resolution of the W. C. T. U. of Holley, commending the action of that lady in asking the hotel and saloon keepers of the town to close their bars on July 4th. Mrs. Plumb is a sister of Mrs. Mary F. Davis, and has her good share of moral courage and excellence of personal character which are the heritage of the family from their good and gifted parents, now in the higher life.

The *Standard* also has an obituary notice of Joseph Pratt, Esq., aged 78, a pioneer settler, a kinsman by marriage of Mrs. Plumb and Mrs. Davis, a man greatly respected and trusted and a Spiritualist. Lyman C. Howe spoke ably and fitly at the funeral. The notice closes as follows:

"Although never identified with any church or professing belief in its tenets, Mr. Pratt lived an upright, virtuous, eminently useful and honorable life, and looked forward with cheerfulness, composure and faith to that Mysterious Realm to which we all hasten. Especially in his last years he has endeared himself to both young and old, by his social, genial good cheer. His efforts to make the sunset and decline of his earthly pilgrimage free from gloom and full of pleasant memories to all will not soon be forgotten. His long illness of several months was borne with cheerfulness, fortitude, and "unfaltering trust," and he finally sank to rest.

> "Like one who wraps the drapery of his couch about him,
> And lies down to pleasant dreams."

A Connecticut Jury—Calvin Hall's Will Broken—Blue-Law Injustice.

The *Evening News*, St. Joseph, has this item:

"A long legal contest at Tolland, Conn., has ended in the breaking of a will because the testator was a Spiritualist. Calvin Hall was for twenty-three years preceding his death, a firm believer in Spiritualism. He built two meeting houses for congregations of that faith, and his conduct was largely controlled, as he declared, by spirits, some of whom came to him visibly and audibly, while others communicated through mediums. In other matters he was not peculiar, and he did not rely on all the supernatural advice which he received, for he believed that many spirits were liars and tools; but he followed the directions of several of these ghostly counsellors implicitly, even in the making of his will. The contestant proved these facts in court, while the other side introduced expert testimony to establish Hall's religious views indicated an impairment of intellect, but simply told the jurors that they are to judge, from the evidence, whether he was mentally capable of making a will. The verdict declaring the will invalid was agreed to without delay."

Mr. Hall was a sane, clear-headed man, who made a fair fortune honestly, and gave it away generously, both before his departure and by will. To a Connecticut court and jury belongs the shame and injustice of making a man's religious views a test of mental soundness. No other jury in our land has gone down so low for many years; their decision is in defiance of the foundation principles of our government and is null and void, legally as well as morally. In the famous Ward will case in Detroit, where millions were at stake, the judge did not allow the religious opinions of E. B. Ward, a Spiritualist, to be taken into account, but only his soundness of mind, and the will stood. The old blue-law spirit is alive yet among Connecticut bigots. We hope the case may be contested by the better part of the people of that State.

A Significant Letter from a Distinguished Medium and Author.

To the Editor of the Religio-Philosophical Journal:

In the RELIGIO-PHILOSOPHICAL JOURNAL of June 11th, I found a most amusing quotation from the *Banner of Light*:

"We pronounce the RELIGIO-PHILOSOPHICAL JOURNAL an unreliable sheet."

Such a judgment, coming from such a source, must cause quite a sensation, and in order to give my testimony to the reliability of the would be judge, a little incident may not be out of place. Being in Boston during my last visit to America, I went with Mr. Luther Colby to see a "wonderful boy medium!" On leaving the room, Mr. Colby asked me what I thought of the manifestations. I replied, as was the truth, that from first to last there never was a more bare-faced and impudent imposition. The only remark made by him was, "better say nothing about it." Comment is unnecessary. Yours for the Truth,

D. D. HOME.

LERICO, AUSTRIAN TYROL, June 28, '81.

Mrs. Saxton, of Cleveland, Ohio, who has a most delightful home with spacious grounds surrounding it, invited a large number of progressive people on a Sunday afternoon, to participate in a lawn meeting, consisting of fine speaking and singing, and pronounced by one who was there as a "delightful lawn gathering of progressive Spiritualists, gotten up at very little inconvenience."

Neshaminy camp meeting opens with great promise; so writes Mr. Reichner of Philadelphia.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

G. B. Stebbins speaks at Whittier, Illinois, Sunday, Aug. 7th, at 11 A. M.

Read advertisement headed, "An Infallible cure for Catarrh."

For Battle Creek camp meeting at Goguac Lake, where 10,000 people want to go. See advertisement.

Solomon Grove, Kansas, camp meeting, opening Aug. 5th, is to be a large gathering. See advertisement.

G. H. Geer gave us a call last week, on his way to Perrinsville, Mich., where he speaks the 31st of July. He then goes to Boston.

Dr. D. P. Kayner is now at Antelope Springs, Colorado. He is enjoying himself well, interspersing his labors with hunting and fishing.

Dr. Alice B. Stockham is holding parlor conversations on health with ladies at Blue Island and other suburbs of the city, which are valuable.

B. F. Underwood takes charge of the *Free Religious Index* for August and September, its editor W. J. Potter, taking a vacation for rest.

Warren Sumner Barlow, of Patterson, N. J., and wife, made a pleasant call at the office, last Monday. Mr. B. is author of "The Voices," "If, Then and When," and "Orthodox Hash"—poems full of wisdom, wit and eloquence.

Cassadaga Lake camp meeting, a lovely forest grove on the clear lake, the place easy to reach by rail from Dunkirk and the East, central for western New York, Pennsylvania and Ohio, excellent speakers and good management and accommodations. Held Aug. 5th to Aug. 28th.

J. G. Jackson writes: "How deeply instructive is S. B. Brittan's 'Defense of Mediums' in your paper; and equally, or more just and excellent, the remarks whereby you correct and modify some of his important thoughts. How glorious is this free and liberal search for truth and right."

J. C. N. Abbott, whose address is No. 27 N. Clark St., Chicago, Illinois, desires to say that he will lecture upon "The Spiritualism of the Bible," in Chicago and other places, —at grove, and camp-meetings, when desired. Appointments arranged by correspondence. He will also attend calls for weddings and funerals.

Rev. Samuel Watson will be in St. Louis, Mo., Aug. 7th. He will go from there to Denver, Col., and remain until after the third Sunday of next month. He will be at the State Convention which meets at Ottumwa, Kansas, the 25th. The 1st of Sept., he will be at Minneapolis, Minn. He has many engagements to lecture.

At West End Opera House medium's meeting last Sunday afternoon, Mr. Field acted as chairman and spoke; W. S. Barlow, author of "The Voices," being called out, said a few words; Mr. Frank Ripley gave tests, partly recognized, partly not, and Bishop Beals was advertised to speak in the evening. Attendance good. Frank Ripley, a medium well-known, gave notice that he would be at 416 West Madison St., for a week.

The Rev. Mr. Power, of Washington, D. C., said that "the powers that mold such a creature as Guiteau are sin, irreligion, and unfaith." All the evidence at hand goes to show that this statement is incorrect, so far as it relates to the would-be assassin. All his life he has been a professed Christian, and never was he known to express a disbelief in religion or a want of faith in the Christian doctrine. Some other reason will have to be found for Guiteau's moral weakness. Let us be fair, and admit that. It may be that Guiteau has never been a sincere Christian. But how are we to tell? What right have we to judge?—*Chicago News.*

"Spiritualist," of Brooklyn, N. Y., writes: —"Believing in giving even the Old Nick his due, and that you do also, I desire to say that the clever little story in the JOURNAL of July 16th, on page 6, and credited to a Rochester paper, about Mr. Moody's grandmother is the "revised edition" of an old story, revamped by a San Francisco paper and Mr. Moody says, is made out of whole cloth, so far as he is concerned, no such thing ever having occurred in his experience at San Francisco or elsewhere. The anecdote gave great annoyance to many orthodox souls. Mr. Moody was written to and his denial of the truth of the story has been published."

The Fearful Trial.

The *Northwestern Christian Advocate* has a long editorial on "Proof in Heresy Trials," taking ground that it is not the truth or falsehood of an alleged heresy, but its agreement or disagreement with the doctrine and discipline of the church, which is the real question to be tested in the trial of a heretic. The fearful shade of the coming trial of Rev. H. W. Thomas stalks out like Banquo's ghost, and will "down at no man's bidding." It is a vexed question indeed.

Here is a man of spotless character, of sweet simplicity and rare wisdom and royal integrity, but he must be tried as a heretic. Methodism is powerless to refute the truths he utters, and so all that must be set aside and the question must be: Does Dr. Thomas preach Methodism? not: Does he preach truth or error? This may be sound sectarian logic, but, if so, it is because sectarianism puts the creed above the truth.

"This Moral Leper."

Some weeks ago *Unity* spoke of some journalist with "a flexible theological conscience," and we called on our neighbor to name the person, as such a conscience, theological or not, was "more to be dreaded than smallpox or cholera."

We farther spoke of "moral inflexibility" as the "glory and strength of Puritanism" and as needed here and now.

The *Alliance* thereupon states that we "wildly ask" for this dangerous person, and says, in a spirit of delightful Christian charity:

"The *Alliance* joins its voice with that of the raging RELIGIO to demand of *Unity* that it will tell the world the name of this moral leper, who is more to be dreaded than smallpox or cholera. Tell us, O, courteous *Unity*, even if you have to say to the RELIGIO, "Thou art the man!"

Unity, last week, quotes our words in a commendatory way, and does not say "Thou art the man!" Does the *Alliance* feel bad, or how?

Mrs. E. V. Wilson and Daughters at Lake Pleasant.

On Friday, July 22nd, Mrs. Mary Wilson and her daughters (both mediums), Mrs. Isa Wilson Porter and Lois A. Wilson, spent an hour at our rooms on their way to Lake Pleasant Camp Meeting. The Camp managers kindly give them the use of a tent, on the same spot where Mr. Wilson had his quarters on the grounds, and they will be located there during the meeting. Mrs. Wilson takes with her a large supply of a new and fine edition of E. V. Wilson's book, in which is a photo-engraving likeness, most life-like and excellent. The daughters are both mediums, and a brief sitting with Mrs. Porter showed that she has something of her father's insight. The son, a lad, is to be with them so that all the family will be together.

Illinois Press Association Meeting.

On Wednesday, the 20th inst., about one hundred persons, with a fair sprinkling of intelligent ladies among them, met at the Palmer House Club Rooms, to discuss matters pertaining to "the art preservative of all arts" and to the methods and ideas of editorial work, in such wise and practical way as a hundred editors from town and country might be expected to reach. Evening saw many of them at the Grand Opera House, and the next day on the Goodrich steamers and out on the cool lake for Milwaukee and Manitowoc and return. Saturday found them again at home and at work, refreshed and instructed by their good meeting.

The Irishman had a correct appreciation of things who, being asked by the judge when he applied for a license to sell whisky if he was of good moral character, replied, "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky."

Horsford's Acid Phosphate.
A SUMMER DRINK.

Put a teaspoonfull of Acid Phosphate in a glass of water, sugar to taste, and you have a delicious drink, that is more healthful than any made from lemons or limes, and a deal more gratifying to the thirsty recipient.

Business Notices.

DR. PRICE'S Cream Baking Powder stands to-day, in the estimation of thousands, as the only safe and reliable powder to use.

CANVASSERS make from $25 to $50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

The Positive and Negative Powders cure all diseases. Price $1.00 per box. See advertisement.

THE common flavoring extracts in the market bear no comparison for fine flavor to Dr. Price's.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

DR. KAYNER has closed his office in Chicago and will spend the summer in Colorado. His address will be Antelope Springs, Colorado.

DR. PRICE'S Floral Riches is the finest toilet or Cologne water ever made—a rich perfume.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-15

Lake Pleasant Camp Meeting.

Full list of speakers engaged at Lake Pleasant Camp-meeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesday, Aug. 3rd, [illegible]; Thursday, the 4th, [illegible]; Friday, the 5th, Geo. A. Fuller; Saturday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baltimore.

Tuesday, Aug. 9th, Cephas B. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 11th, Mrs. F. O. Hyzer; Friday, the 12th, J. W. Fletcher; Saturday, the 13th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond, Chicago, and Henry Kiddle, of New York; Tuesday, the 16th, [illegible]; Wednesday, the 17th, Henry Kiddle; Thursday, the 18th, Dr. S. B. Brittan; [illegible] Friday, the 19th, [illegible]; Saturday the 20th, Dr. S. B. Brittan; Sunday, the 21st, Mrs. Cora L. V. Richmond, and Mr. [illegible] Wheeler, Philadelphia; Tuesday, the 23rd, Dr. G. H. Geer, of Michigan; Wednesday the 24th, Mr. [illegible] Wheeler; Thursday and Friday, the 25th and 26th, Prof. R. G. Eccles, Brooklyn; Saturday, the 27th Dr. G. H. Geer; Sunday, the 28th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 30th, Fannie Davis Smith; Wednesday, the 31st, Jennie B. Hagan.

Thursday, September 1st, W. J. Colville; Friday, the 2nd, Mrs. Sarah A. Byrnes; Saturday the 3rd, Dr. H. B. Storer; Sunday, the 4th, W. J. Colville, and J. Frank Baxter.

With this array of speakers and the management of the [illegible] for the whole season, lovers of good speaking and good music ought to be satisfied every day in the week. [illegible]

Mrs. A. D. French, of Boston, [illegible] Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Many cottages are already under contract to be built this season.

J. H. SMITH Clerk.

Grove Meeting in Ohio.

There will be an Annual Grove Meeting, held August 20th and 21st, in Daniel Wentworth's Grove, near Antwerp, Ohio.

Speakers: A. B. French and Mrs. M. C. Gale.

A. J. CHAMPION, Secretary.

Spiritual Meeting at Fowler, Mich.

A grand Spiritualist rally in the form of a Grove Meeting, will be held in N. H. Geller's Grove, just southwest of the Village of Fowler, Mich., to continue three days, on August 5th, 6th and 7th, 1881. Dr. A. B. Spinney, of Detroit; Mrs. S. Graves, Grand Rapids; and others, will address the meeting each day, commencing on Friday, August 5th at 9 o'clock, A. M. Come one and all, let us reason together. Some of the best mediums of the State will be in attendance. Reduced rates have been secured at the hotels, and probably reduced rates on the D., G. H. & M. Railroad from Grand Rapids west and Owosso east, to Fowler, will be secured. Accommodations will be furnished free for those from a distance as far as possible. Good music will be furnished throughout the Meetings.

By Order of Committee.

Spiritual Meeting at Lake George, N. Y.

The Lake George Spiritualist Camp Meeting Association will commence their Meetings August 12th and close September 4th.

By Order of Committee.
HENRY J. NEWTON, President.
A. A. WHEELOCK, Secretary.

Annual Meeting at Lawrence, Mich.

The Annual Meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held on the Fair Ground at Lawrence, Michigan, on Saturday and Sunday, August 6th and 7th, 1881, commencing at 2 o'clock P. M., on Saturday. Sunday morning session at 10.30, afternoon at 2 o'clock.

A. B. French, of Clyde, Ohio, and Mrs. Mary C. Gale, of Lansing, Mich., are engaged as speakers. The election of officers will take place on Sunday, and a special railroad train will run from Lawton at excursion rates. An admission fee of ten cents for each adult will be taken at the gate on Sunday.

L. S. BURDICK, President.
Kalamazoo, Mich.
E. L. WARNER, Secretary,
Paw Paw, Mich.

Spiritual Meeting at Cresco, Iowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their Annual Camp Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, September 7th and continuing over Sunday, the 11th. Several prominent speakers will be engaged to address the Meeting.

Mediums of various phases of spirit power will be present, affording an opportunity of testing the facts and truths of Spiritualism.

Beadle's Grove is but a few minutes walk from the depot, and we expect to make arrangements with the M. & St. Paul Railroad for a reduction of fare.

Committee of Arrangements: John Nichols, R. Frenshaw, G. W. Webster and H. Arnold.

IRA ELDRIDGE, Secretary,
Cresco, Iowa.

Michigan Camp Meeting.

The State Association of Spiritualists and Liberalists, will open their Second Annual Camp Meeting on the beautiful camping grounds of Goguac Lake, 1½ miles from Main Street, City of Battle Creek, Mich., August 13th, ending August 22nd, 1881. A full line of able speakers have been engaged.

Sunday, Aug. 14th, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco, Mich.

August 15th, Geo. H. Geer of Minn., and Mrs. L. A. Pearsall.

August 16th, Mrs. M. C. Gale, Lansing, Mich., and A. B. French.

August 17th, J. H. Burnham and Geo. H. Geer.

August 18th, M. Babcock of St. Johns, Mich., and A. B. French.

August 19th, Dr. A. B. Spinney of Detroit, Mich.; Geo. H. Geer, and G. B. Stebbins of Chicago.

August 20th, Mrs. M. C. Gale, G. B. Stebbins and M. Babcock.

Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham and G. B. Stebbins.

August 22nd, 10 o'clock A. M., General Conference and Business Meeting.

Appropriate singing accompanied by instrumental music, will be a feature of the entire Meeting.

The forenoon of each week day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent.

Many excellent mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds.

All rail roads mentioned below will sell round trip tickets at two cents per mile each way, from Aug. 11th to 22nd, good to return the 23rd:

Chicago & Grand Trunk R. R., without a certificate. N. B.—Mich. Central R. R., Grand Rapids & Ind. R. R., Detroit, Lansing & Northern R. R., and Detroit, Grand Haven & Milwaukee R. R. requires a certificate to be presented to the ticket agent in order to obtain reduced rates.

Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill.

General Supervisor of grounds, tents, privileges, etc., R. B. Cummins, Battle Creek, Mich.

Directors, B. F. Stamm, Detroit; Hon. J. H. White, Port Huron; and Mrs. G. Merrill, Lansing.

Treasurer, Mrs. R. A. Shaffer, South Haven.

L. S. BURDICK, President,
Box 8 Kalamazoo, Mich.
E. L. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell County, Kan., on August 5th to 15th inclusive.

Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and martial, and perfect arrangements for dancing.

A large boarding house. Board, $3.50 per week or 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines. For further particulars address the Committee on Arrangements: J. Dunton, Salem, Jewell Co., Kan.; C. H. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. E. FARNSWORTH, Secretary.
Address Box 4480 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

The People's Camp Meeting.

The Spiritualists of New York, Pennsylvania and Ohio, will hold their Annual Camp Meeting on the grounds of the Cassadaga Lake Free Association on the Dunkirk, Allegheny Valley & Pittsburgh R. R., at Cassadaga, Chautauqua Co., N. Y., from August 5th to August 28th inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5th to 28th; Hon. Warren Chase, Aug. 7th; Mrs. O. Hyzer, Aug. 10th to 13th; J. Frank Baxter, Aug. 12th to 14th; Mrs. R. S. Lillie, Aug. 14th to 21st; Mrs. L. A. Pearsall, Aug. 19th to 21st; A. B. French, Aug. 23rd to 26th; Mrs. Cora L. V. Richmond, Aug. 26th to 28th; George W. Taylor, Aug. 28th; Mrs. Nellie J. T. Brigham, Aug. 28th to 31st. With this array of speakers, the engagement of the Grattan-Smith family of Painesville, Ohio, Maxam's Orchestra, and the best mediumistic talent in the country, lovers of good speaking, good singing and artistic music will be delighted and well entertained every day in the week. Grounds to pitch tents free; location and grandeur of scenery unsurpassed. All trains leave passengers and baggage near the gates. Ample accommodations for all. Board and lodging $1.00 per day. We are organized not for the few, but for the benefit of many. Come all and welcome, and let us work together for every thing that calls for reform. Send your name on a postal card to the Secretary for circulars. Admission 10 cents per day.

A. D. COBB, President, Dunkirk, N. Y.
J. W. HOOD, Secretary, Fredonia, N. Y.

Passed to Spirit-Life.

Gone to live with the angels, Mrs. Delia E. Brown, wife of Henry H. Brown, daughter of F. Fralick, of Vermontville, Mich. Her age was thirty-one.

She had been a life-long Spiritualist. She was clairaudient, and received a message last spring that said: "We shall call for you in midsummer." She was usually healthy till within three days; taken with throat disease on the fifteenth, and on the nineteenth was free to go with her mother. The funeral was attended by a large number of friends, at the Congregational Church, who kindly opened their church for the occasion. Services were conducted by Mrs. Sarah Graves, of Grand Rapids.

Will *Banner of Light* please copy.

MRS. SARAH GRAVES.

New Advertisements.

UNION COLLEGE OF LAW,
CHICAGO, ILL.

The Fall term begins Sept. 21. Diploma admits to the Bar of Illinois For circular address
30 22 31 1 H. BOOTH, Chicago, Ill.

BIBLE REVISION
CONTRASTED EDITIONS.

Containing the Old and New Versions in **parallel columns**. The best and cheapest illustrated edition of the Revised Testament. Millions of people are waiting for it. Do not be deceived by the unscrupulous publishers of inferior editions. See that the copy you buy contains **100** fine engravings on steel and wood. This is the only large type **contrasted edition**, and Agents are coining money selling it. **AGENTS WANTED.** Send for circulars and extra terms.—Address
National Publishing Co., Chicago, Ills.
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The Psychological Review.

Issued Monthly, Price 6d., or 7s. per Annum in Advance, post free.

A New Volume will Commence on July 1st, 1881.

The *Psychological Review* aims at supplying compendious information concerning Psychical phenomena and endeavors—

(1) To set forth the phenomena in such an accurately recorded form as may commend the subject to the attention of the general public:

(2) To add its quota to the sifting and tabulation of the vast accumulation of facts already to hand:

(3) To determine and name the subtle forces at work in the production of the phenomena in question:

(4) To discuss the laws which govern, and the philosophy to which the facts lead up with that clearness and efficiency as may at once satisfy thoughtful readers, and stimulate investigation:

P. O. O's to be made payable to JOHN S. FARMER, at EPSOM, SURREY, ENGLAND, as above.
30 22 31 per m

AN INFALLIBLE CURE FOR CATARRH.

SPRING LAKE, July 14, 1881.

W. PAINE, M. D.—DEAR SIR: This is to certify that I had Catarrh for ten years; that I had treated with Physicians without any benefit; it was in my head and throat very badly. I could not breathe through my nose, and sometimes could not catch my breath. There was a discharge from my head of green offensive matter, making me at times unable to work. I applied to Prof. Paine and by the use of his Ozone and other treatment, I was entirely cured in five weeks, and now feel as well as I ever did in my life. I would advise everybody who has Catarrh to go to Dr. Paine's Sanitarium, Grand Haven, Mich., and be cured; or if they cannot go, send for his Ozone or Catarrh Cure, as I am sure mine was as bad a case as ever I saw, and I am entirely cured. Yours truly, THOMAS ORR, Spring Lake, Ottawa Co., Mich.
30 22 31

MEDICAL DIAGNOSIS. Send lock of patient's hair, age, sex and One Dollar. Patients coming under treatment, will be credited with this Dollar on their first monthly payment. Different patients, separate letters. Remedies and treatment for one month, by mail Four Dollars.
Address VOGL and ALLEN, Lock Box 2093, Kansas City, Mo. 30 21 32 7

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TO
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In the opening chapter the problems to be solved, involving the principles of Motion, Life and Being, are classed in thirty-six questions, which are discussed in the volume.

The author starts out with the central idea of Pantheistic Deism—all is God, God is all. In developing his idea he resolves everything to one principle—Love. [illegible] Live well; learn well; teach well, and love well. [illegible]

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

I Would not be a Boy Again.

In my boyhood I often listened with much pleasure to the old song, "I wish I were a boy again," for its harmony rather than sentiment; for I was then constantly longing to become a man; nor have I since seen the time when I would willingly be a day younger. Recently I heard the old song again, and its recitation gave rise to the following thoughts. I do not know that they correctly represent the feelings of others, but they do most truly and emphatically express my own.

I would not be a boy again,
And rake the mould from buried years,
And weave anew life's tangled web
Of blighted hopes, of joys, and tears.

I would not be a boy again,
Though on the dial time has cast
Its lengthening shadows. If I must
Forget the lessons of the past.

And yet, I know the years gone by
Have yielded far more joy than pain;
But I have never seen the day
I wished to live them o'er again.

Why should I? when the morrow lies
Beyond us filled with visions bright.
'Tis only when we look behind,
That shadows loom upon our sight.

I know full well, the morning sun
Shines brighter than at close of day—
That flowers are sweetest in the spring—
That balmiest air is breathed in May.

And yet, I would not if I could
Turn back the circling hands of time;
Unroll life's tangled web of years,
And take my boyhood in its prime.

I would not change the mellow fruit,
The golden grain, the riper thought,
The harvest, for the seeding time,
The mind matured, for mind untaught.

The germ just bursting from the seed,
The brooklet on the mountain's side
Are naught beside the river's stream,
Or oak with branches spreading wide.

The cheeriest hours of life's short day
Are when we've passed its noontide sun,
And when we glean our autumn sheaves,
The years in golden circles run.

In youth I deemed the greatest good
To which a mortal could attain,
Was to be blessed with boundless wealth,
Or reach the pinnacle of fame.

But years have changed those earlier dreams
And taught me that the golden tide
Leaves many a heart a hopeless wreck,
And carries desolation wide.

That fame is no perennial spring,
Where each who wills its nectar sips,
But oft, like Sodom's apples, turns
To bitter dust upon the lips.

And yet, I've found a richer mine
Of wealth, than gold or fame can buy,
Within the storehouse of the mind,
I've sought to lay its treasures by.

From these, my stores of garnered wealth,
I freely draw whene'er I will,
And when I cross the Rubicon,
I'll bear my treasures with me still.

I would not be a boy again,
Go back to where my youth began,
And have my mental stature dwarfed,
For mind is measure of the man.

G. A. L.

Detroit Sun, Mich.

E. D. Babbitt to Wm. Emmette Coleman.

To the Editor of the Religio-Philosophical Journal:

E. D. Babbitt to William Emmette Coleman sends greeting, and would say with reference to his little article on the "Value of Spiritualism," in the RELIGIO-PHILOSOPHICAL JOURNAL of July 16th, that he fully admits that Mr. Coleman is an able advocate of Spiritualism and from his well stored mind has been able to strike many a skillful blow in its behalf. He would also state that when Mr. Coleman some time since declared that Materialists were accomplishing more by their benevolent deeds than Spiritualists, he deemed it best to gently correct that statement by mentioning such Spiritualists as Pres. Lincoln, Wm. Lloyd Garrison, Victor Emanuel and others of the world's great workers and also to refer Mr. Coleman to his work on Religion, which gives a very extensive array of the great things that Spiritualism is doing for mankind over and above what has ever been done before. Whether or not Victor Emanuel was immoral as Mr. Coleman asserts, he is generally known to have achieved great things for the freedom and upbuilding of Italy. Dr. Frederic L. H. Willis, who spent some time in Italy and associated with many of the eminent men there, including, if memory serves, Victor Emanuel himself, says that Emanuel was aided constantly by the wisdom of the Spirit-world and by the spirits was nerved up to consummate the emancipation of Italy from the Papal power.

E. D. Babbitt is glad to hear Mr. Coleman say at this time that "he never, at any time, said that Materialism as a whole, was doing more good in the world than Spiritualism," but that he "strongly believes the converse, that Spiritualism with all its defects, is of much more value than Materialism."

Mr. Coleman proceeds thus: "Dr. Babbitt published an article in the JOURNAL in which he touched upon the many blessings conferred upon humanity by Spiritualism, and every point made by him therein had been previously covered in principle by my 'Value of Spiritualism,' there being a striking similarity between the two articles in many respects." This would rather signify that Dr. Babbitt who like Mr. Coleman is supposed to be quite original in his style, has had to copy the latter. But when we remember that several years before Mr. Coleman's "Value of Spiritualism" appeared, Dr. Babbitt had contributed a long article to the RELIGIO-PHILOSOPHICAL JOURNAL which contained the leading points of Mr. Coleman's article and a good many more drawn from Russian, Austrian, Italian, English and American history, it gives quite a different aspect to matters. However it would be unkind to accuse Mr. Coleman of plagiarism as he has a fine historical mind and is able to think out his own points without having to lean on other people.

"Religion," contains an extensive list of eminent names from all parts of the world that belong to the ranks of Spiritualism, but Mr Coleman with his rich memory and quick observation is just the man to give a far more exhaustive list, and Dr. Babbitt for the good of himself as well as others, would earnestly beg him to give the same to the public through the RELIGIO-PHILOSOPHICAL JOURNAL or otherwise!

204 Main Street, Cincinnati, O.

Mrs. H. M. Poole's Woman's Department.

To the Editor of the Religio-Philosophical Journal:

A competent woman gave me a few days ago her high appreciation of the excellence and value of Mrs. Poole's Department in your JOURNAL. Its literary excellence, rare taste and judgment, wide range of thought and topics, and the fine genius of Mrs. Poole make it excelled by none and equaled by few of such Departments in any of our best newspapers, in her opinion, and I hope the appreciation of a woman may inspire Mrs. Poole anew. Her column alone is worth more than the yearly price of your JOURNAL.

G.

Lilly Dale Camp Meeting—Last Week.

The unprecedented June rains did not prevent the regular daily exercises, though the numbers in attendance were of course greatly reduced thereby; but the Sundays were fair and audiences good and speaking excellent. Conferences were unusually interesting, especially Saturday forenoon. The question was by what process was primitive man developed. If not by progressive modifications of inferior types and reproduction therefrom how came man upon the earth? Dr. Peebles said he "believed in evolution but detested Darwinism." The chief objection he had to Darwinism was that Darwin referred the origin of man to a miracle(!) and he did not believe in miracles at all. "Types are eternal," and never run into each other. He denied that there was any proof that a new type was ever formed by variations and combinations of other types. A dog is always a dog; an oak never becomes a chestnut. He said Alfred R. Wallace who formerly held with Darwin, had renounced his old theory and denied the creation of new types out of the old by modifications and reproduction!

Bro. O. H. P. Kinney of Waverly, N. Y., took strong grounds and ably and forcibly set forth the claims of natural development in the origin of species. He had studied Darwin and Huxley somewhat, and had never found anything that hinted a miracle. On the contrary they labored to show the natural methods of creation as applied to the origin of types and of man. He thought Dr. Peebles had not met the question, which was, "If man did not rise out of the animal kingdom by a law of progressive modifications and improvement, how did he originate?" He thought the assumption that man had an eternal identity in the past, and came direct from God, an organized soul, was not sustained by facts. Each human being derives his individuality from parentage. He inherits his constitution and character from his human progenitors. Bro. Kinney's analysis was clear, logical and consistent, and I would like to give it entire, but it would take too much room for this report. This speech evoked the latent resources of Dr. Peebles, and he outdid himself in vindication of his theory. All were thrilled and delighted with his spicy manner, earnestness and flood of facts. He finally admitted that so far as concerned physical man, the Darwinian theory of progressive development was probably correct! Time up, and we were obliged to leave the subject unfinished. Mr. Ackly of Randolph, N. Y., made an earnest speech, urging self knowledge and self-dependence, and asked for facts and evidence upon which to predicate our decisions. We had too long trusted the priesthood for our light, and neglected our own powers and resources. He became eloquent and impressive as the inspiration thrilled him and the audience. Mrs. Dr. Fullerton of Buffalo made an able and impressive speech, full of good thoughts and sentiments.

Sunday the 26th, gave us the final feast. Mrs. Pearsall spoke with unusual earnestness and power. She presented Spiritualism in a clear attractive light, and showed its value in every walk of life and its power to educate and redeem. I could but feel that if there were any there who were not Spiritualists they must regret it, and could not long remain "out in the cold."

Mr. Richardson and his helpers made excellent music.

Jennie Rhind and Carrie E. S. Twing were announced for séances and well patronized and their meetings were entertaining and instructive.

Sunday afternoon Dr. Peebles gave a lecture on the soul and its future home and occupation, full of interest and suggestiveness. One point I cannot omit. He said he had learned to call no one an idiot. Every idiot could be taught and sometimes become as bright as the brightest. Idiocy was not of the soul, but the body. The medium was defective and the mind could not express itself. He made a confession which may surprise some. He said, "I am an idiot—in some directions. I cannot comprehend mechanics; I cannot even put a button on a door. My wife does all these things. I am not to blame for it; you ought not to laugh at me for what I cannot help." But allow me to suggest Bro. P. upon your own showing there is hope for you; put yourself under a competent trainer for idiots(!) and you may yet be able to make and adjust a wooden button for a door! Doctor, didn't you exaggerate that a little? If you have no constructiveness, how do you manage to compose a lecture, or even construct a sentence? The same faculty that constructs a sermon or a book, can make a door button and apply it.

In his peroration Dr. Peebles paid a glowing tribute to Willard Alden, now in spirit life, for making the way for this glorious camp meeting, and to his aged widow, serene, generous and noble, and the other heirs to his estate, for their earnest devotion to the cause, their self sacrificing labors to maintain these meetings in all their freedom and original integrity, and for so faithfully and perfectly carrying out the purposes and fulfilling the wishes of the arisen husband and father, and giving the public and the cause of Spiritualism such a glorious opportunity to share the liberty, equality and harmony which make the camp meeting at Lilly Dale one of the best on the continent. He said he attended seven camp meetings last year and he had enjoyed this one at Lilly Dale more than all the others put together. Geo. W. Taylor touched the hearts with his sympathetic wand and poetic eloquence, which for 10 minutes flowed like a musical river, inspiring and blessing all, leaving a sweet memory and happy impression as we were about to separate. The President then announced that on the 19th of June, 1882, the sixth regular annual camp meeting at Lilly Dale would begin and continue until Sunday July 3rd, and after a few words of thankful sentiment the meeting closed.

These meetings grow better every year, and so far as I heard expressed, this was conceded to be the best meeting ever held on these grounds, although the number in attendance has sometimes been larger.

LYMAN C. HOWE.

Suit for Damages Against two Prominent Roman Catholic Clergymen of Boston for Their Treatment of a Child Alleged to be Addicted to Trances.

The following special telegram from Boston, was published in the Chicago *Times*:

A most remarkable case was commenced to-day in the civil courts here. Rev. John H. Fleming, one of the clergy in charge of St. James' Roman Catholic church in this city, and the most Rev. John J. Williams, Archbishop of the Diocese, have been sued by William H. Gannon, father of Lizzie M. Gannon, and the case has some novel and interesting features. The girl is about fifteen years old. Some three years since she began to be subject to occasional fits or trances, during which she could seldom be induced to speak to any one. After coming out of these trances she presently, and with every appearance of conviction, began to declare that she had been visited by the Blessed Virgin, who had made various revelations to her; that she had been taught hymns, which she remembered and sang when in her ordinary state; that she had seen the forms and faces of many persons who had died before she was born, some of whom—a deceased brother—talked with her, and gave her their names. It was while she was in one of these trances, in the fall of 1878, that the girl's family, much disturbed, called in Rev. Mr. Fleming, the defendant, who was one of the clergy in charge of the parish with which the Gannons were connected. His visits seemed beneficial to the girl. On one occasion he found her in a semi-trance and holding in her hands two or three little dolls or images some two inches long or less, made of thick paper or pasteboard, representing cherubs' heads and wings, and having the appearance of being stamped with a die or cut. Father Fleming disapproving, as it is understood, of the child's way of viewing or treating these images, prevailed upon her during the interview to give him one of them. It is asserted by the family that the girl has scarcely spoken for the better part of a year—in fact, since it became evident that her images were not to be restored to her. The plaintiff alleges conspiracy on the part of the defendants to defraud and injure the plaintiff.

A rational knowledge of Spiritualism would simplify all this and cure the trouble.

Rational View of Bible and Religion.

BY J. T. SUNDERLAND.

Why should he be disturbed when to him Revelation is not a thing of a single book, but is all the truth of all the ages?—when he sees God's inspiration to be not shut up to a score or two of men in ancient Palestine, but something of all centuries and all lands—indeed, when he recognizes it to be nothing less than "that Light that lighteth every man that cometh into the world." With such views of Inspiration and Revelation as these, Unitarians may well stand firm and unmoved, whether the winds of Bible criticism blow high or blow low.

A religion which transcends books, which is as wide and as old as humanity—which is native to the soul of man—which is man's natural upward looking and onward reaching—a faith, a hope, a devotion, a heroism, a consecration, a worship, born in the soul, and a part of the soul's best self—this immovable and indestructible religion—this, and not a religion which, resting upon books and texts, can be shaken by any revision of Bibles, or other mere surface thing, is the kind of religion Unitarianism has planted its feet upon and is trying to build up on the earth.

May we not believe that the agitation which the new version is causing, and which must go on not abating but deepening until the revised *Old* Testament also is given to the world, and for a long time after that, will have this good effect among others, that it will open the eyes of multitudes to the insufficiency of the old faith which can be shaken by these things, and the essential superiority of the new, which in clear view of revisions and failing infallibility theories, can yet say, "None of these things move me."

The great lesson in religion that the world needs now to learn, and all the agitation caused by the new version will but help men to learn it the sooner, is, that no book, however great and loved and venerable, can ever be the real foundation of religion. Nature, human nature—God forever revealing himself in nature and human nature—these alone are the foundations that cannot be shaken. And that religion is to be the religion of the future that takes its stand most firmly upon these.—*Unity.*

English Materializations.

(From Herald of Progress.)

I send you a report of a séance that was held at Ashington Colliery, Northumberland, on Sunday, June 19th, at two o'clock. Mr. William Westgarth, Sheriff Hill, medium. The sitters being seated—thirty in number—commenced by singing; the medium being quickly entranced, he told us how to regulate the light. We sat and sung at intervals for about half an hour, when the first form appeared at the curtains, but seemed not to have the power to come out, and went quickly in again. We were then told by raps in the cabinet to sing, and the sitters were told to change seats. That being done, after singing awhile, a form came right out of the cabinet, went to one of the sitters, touched her, and then went to another of the sitters and patted her on the face. This form was thought to be that of a young man that passed away not long since. It retired to the cabinet and waved adieu to all, there being a good light all the time. After singing, we were told by raps to take a chair up to the cabinet, with pen and paper. While singing, a form came out, and stooped down, and wrote a communication to one of the sitters, which was "God bless you, Bessy.—H. J." This form was a nephew of one of the sitters. There quickly came out another form, which looked like a tall lady, and sat down on the chair. It then got up and went into the cabinet. While we were singing, again the medium was brought out of the cabinet, and both medium and form were seen together for fully five minutes, the form standing and keeping the curtains of the cabinet back. It went gradually away. The medium was then controlled by his guides, and gave us good advice which concluded a very satisfactory and instructive sitting. Mr. Duguid says, what the churches fail to establish, namely, the truth of a future existence—will be accomplished by Spiritualists in the séance room, in which I cordially unite. Yours, in the bonds of truth, an eye witness.

WILLIAM WINLOW.

Ashington Colliery.

How We Became a Spiritualist.

The New York *Tribune*, which is now devoting a great deal of space to accounts of reliable spiritual manifestations about the city, gives over a column account in its issue of June 20th of materializations at the house of a prosperous business man on Long Island. There were two "solid" business men besides the reporter present, as guests of the family and witnesses of the marvels. The séance lasted two hours and nine materialized spirits appeared, shook hands with the guests, talked, walked about, etc. A Philadelphia journalist who died a year before came out, shook hands with the reporter and seemed delighted with the recognition. A number of female spirits appeared, clad in beautiful fiber, lace veils, etc. One lady came to the reporter and he says, "her garments were of a wonderfully fine texture and gave out an exquisite perfume." He insisted on knowing who she was and she whispered, "your guardian." Each person recognized some departed friend among the spirits. The *Tribune* reporter thinks there could not have been deception as it occurred in a lighted parlor at the house of a respectable business man, and they could not have been mesmerized as they never were more awake and in their senses and all saw the same forms.

As the *Tribune* is giving three or four columns a week to accounts of this kind, we probably could make an interesting department in the *Advance* by giving a column a week to what we have seen. Thus, we have seen from fifty to one hundred of these materialized spirits, of all sizes and ages. We talked for fifteen minutes with a voice which purported to come from our "guardian," a voice which showed a perfect familiarity with our past and our interior life and which made to us some "divine" revelations if ever there were any. This voice spake out of the air within a foot or two of our ear. But, as St. John says, the "world would not contain the books" if we should tell all.

Still we may conclude some time to do as the *Tribune* does and give a column or so a week to a detailed description of "How we became a Spiritualist."—*Worthington Advance, Minnesota.*

Wonderful Dreams.

A communication from Huguenot, N. Y., in the New York *Sun*, gives an account of some wonderful dreams. Several years ago Morris Frank, a baker, then living at Rondout, was badly hurt in a runaway accident. Simultaneously with the accident his sister, then living in Cheyenne, dreamed that he was hurt in exactly that manner. She says she saw him fall from the wagon. Impressed with the dream, she wrote home, and received letters soon afterward which verified it. Mr. Frank himself says that he had a vision of his mother's death and funeral in Germany. He told his children, as soon as he had this vision, that they must refrain from all festivities for ten days. At the end of that time he received intelligence of his mother's death, which occurred at the hour of his vision.

A bank cashier living near here says that some years ago, as he was balancing up the bank's accounts, he detected an error, but could not place it, though he searched for days. One night, after a long and late search, which was as before, unsuccessful, he dreamed that he saw the error. He noted the page, and the next morning, as soon as the bank was opened, he turned to the page and there found the error that had puzzled his mind and eluded his search for days. The same man says that one night the President of the bank soon after retiring dreamed that he saw four masked burglars enter a back window of the house of the cashier, proceed to his room, bind and gag him, take him to the bank, and force him to open the combination of the safe. Awaking in a fright, the President went to the house of the cashier just in time to discover the burglars forcing open the identical window which appeared in his dream. He fired his revolver at them and frightened them away.

Correction of Another Error.

BY WM. EMMETTE COLEMAN.

Since writing my remarks corrective of two erroneous statements in my *critique* of Mr. Peebles's new hymn book, Mr. Peebles has reported a third in the same article. It was therein stated that at the séance at Jerusalem where Jesus, the twelve, and Paul assembled for communication to Mr. Peebles through Dr. E. C. Dunn, this was the first time that Jesus and the twelve had met together on earth since the ascension of Jesus. My statement was based upon an account of the séance published in London in the *Medium and Daybreak*, purporting to be a report, I think, of a lecture by Dr. Peebles, who was then in London. Dr. P. says now that though the *Medium and Daybreak* so reported it was not true, that he did not so assert. This being true, I think it would have been preferable to have corrected the mistake then and there, and not left it uncontradicted, so as to mislead its readers. I am glad to learn that Bro. Peebles made no such claim; for the statement is in itself intrinsically unreasonable, and had the supposed communicating spirits so asserted, it would have been *prima facie* evidence of their unreliability. Bro. Peebles also says that in narrating the incidents of this séance he asserted nothing, he assumed nothing, but simply repeated what the spirits said; that is, what Dr. Dunn said as coming from the spirits. I see by the JOURNAL of July 2nd, received to-day, that our brother has himself corrected the other two errors previously referred to; my own article in correction had been forwarded a week ere I saw his correction, nor was I certain that he would correct them, his letter only saying he might do so when he got time, or words to that effect, nothing positive. I am sorry to see that Mr. Peebles has determined to correct no more mistakes or misrepresentations; for I think it the duty of all persons to correct all errors about themselves (or others when fitting), in order that facts may be known, the truth upheld, and justice promoted. It is right, therefore, that Mr. Kiddle, thinking I had been unjust to Mr. Mansfield, should defend him as he has done. In this case, though, Bro. Kiddle has decidedly misconstrued or misunderstood my remarks, and has charged me with attributing to Mr. Mansfield that which I expressly disclaimed at the time. I said it would be unjust to Mr. Mansfield to charge him with that which Mr. Kiddle now says I did charge him with. Bro. K. therefore, is unjust (unintentionally I am sure) to me; an explanation and reply is therefore demanded of me, which I hope to prepare in a few days. In the meantime if our brother will re-read my remarks, I think he will find that I did not say that which he has reported I did say, but on the contrary I expressly disclaimed it.

Presidio of San Francisco, Cal.

Buddha's Teachings—The Story of the Girl and the Hen, and its Moral.

In the village of Pandapura, hard by the town of Savatthi, there lived a girl who by tasting a turtle's egg contracted a great liking for hen's eggs. The hen, seeing the greedy girl eating the egg she laid daily, bore a grudge against her, and a strong wish arose within her that in her rebirth she might become a ghoul and eat up the girl's offspring. In the course of time the hen died and became a cat in the same house, and the girl on her death became a hen in her mother's house. Whenever the hen laid an egg, the cat, out of grudge to her, ate it up. After this had happened several times, the hen prayed that she might be so reborn as to be able to devour the cat and all her progeny. The girl dying and leaving the condition of a hen was reborn as a leopard, and the cat in due time reappeared as a deer; the deer gave birth to a fawn, and the leopard, who still bore her a grudge, eat them both up. In this way, during the whole course of 500 existences, each of them devoured the other in turn. In their last existence the girl regained her human form and the cat became a ghoul, and both were converted by the Buddha's discourse, which was to this effect: "No one must bear a grudge against another, saying 'He has injured me, he has beaten, has robbed me, he has conquered me,' for if he does this, hatred will be repeated successively in future existences; but if no grudge be borne, enmity subsides." This round of rebirth often brought about some very curious and complicated relations, as in the case of the uncharitable Brahmin who always dined with closed doors and windows, lest he should be disturbed by importunate beggars. One day, when he was dining, along with his wife and child, off a fowl, Buddha appeared before him as a mendicant, and upbraided him for his inhospitable conduct, and with the family disgrace in which he was involved. In a former birth, the bird the Brahmin had just eaten was his father; the little boy, his son, had been a demon and had eaten the father, and his wife in former days had been his mother.

The Law of Heredity.

The best hope of the world lies in the fact that any advantage which men and women, disciplined by the experiences of life, can secure in virtue, they can transmit to their children. The children thus come upon the stage of action better equipped than were their parents to play their parts with honor. It is in this way, by the gradual accumulation of a better mental and moral inheritance, that mankind has advanced from its primitive condition of brute barbarism to its present state of intellectual and moral civilization.

But, now that this law of progress has been discovered, the advance should be at an accelerated velocity. Human will and effort may co-operate with the law to add to its energy. Here is the crowning problem of social science—so to improve the conditions of human existence that human beings shall be born with a greater advantage in the direction of goodness instead of a proneness to evil. To be born into conditions of goodness is to have good assurance of a good life. And we may say that it is the natural moral right of every human being to be so born.

But we have only to go into certain districts of any of our great cities, to have the conviction forced upon us that vast numbers of human beings are born into conditions of diabolism rather than into conditions of goodness; into conditions so evil physically, mentally, and morally that the wonder is rather that any of them should be rescued to useful and virtuous lives than that they should all go to utter perdition of evil. Where physical filth and wretchedness combine with mental darkness and moral depravity of every sort, it does not look as if there was much hope for any new fresh life that is there born. If the life only could come into existence really "new" and "fresh,"—but it is born already old in misery and vice; that is, in all the evil consequences of them, as if it had itself sinned. That any are saved to virtue from such surroundings, as they sometimes are, shows how persistently vital is the seed of virtue, and how powerful it might become for overcoming all evil, if it were only rightly cultivated.—*Free Religious Index.*

Mrs. E. E. Peacock writes: We fully appreciate the desire to have the RELIGIO-PHILOSOPHICAL JOURNAL a sturdy moral exponent of the spiritual philosophy. The frauds who aspire to be teachers, must be exposed. We want quality, even if for a time numbers decrease.

Hiram Austin writes: I renew my subscription for that staunch defender of all that is good and true in Spiritualism, the RELIGIO-PHILOSOPHICAL JOURNAL. The position taken by H. Tuttle, W. E. Coleman and others on the subject of Christian Spiritualism, meet my views entirely.

Last Summer Mr. H. F. Osborne bought a pair of prairie-dogs in Colorado, and took them to his home in Newark, N. J. In December he decided to give them their customary winter sleep under the ground. He had a deep hole excavated in his garden, and placing the dogs therein in a box, with a piece of carpet for bedding, he shoveled in the earth until the box was buried several feet. In April the box was dug up, and the dogs were found close together in a sound sleep. They were taken into the house, and quickly regained consciousness. They played together, and seemed to be well and strong.

The nineteenth century has been a prolific period; inventions and improvements have been the order of the age, and the once regarded infallible word of God has been subjected to the criticism and scholarly manipulations of men.

Notes and Extracts.

We know that Spiritualism is destined ere long to become the religion of the world; everything tends in that direction.

There is a growing opposition to the use of intoxicating drinks springing up all over the land.

Spiritualism furnishes the balancing power, and gives to each department in life just what is required to preserve a just equilibrium.

We repeat the maxim, "Try the spirits;" don't stop after you have applied a few tests to those in spirit-life, try those that walk the earth with you.

No one has ever criticised the laws of attraction and repulsion; they are, so far as reason teaches and mathematics can demonstrate, fixed facts.

Should spirits advocate doctrines at war with the peace and good government of society, you are not bound to accept them, but you are bound by every law, human and divine, to reject them.

It costs comparatively nothing to be known as a Spiritualist to-day, to what it did a few years ago; the world has made progress. Spiritualism is being understood.

We don't believe God is, or ever was, moved by the desires of man; but we know that spirits sometimes interfere in the management of worldly affairs, and bring about the changes asked for.

Every truth which to-day is popular has seen its calvary, and its grave clothes; but truth cannot be confined to any prison, its own inherent vitality must burst from every trammel and rise victorious over every foe.

The greatest penalty of evil-doing is to grow into the likeness of bad men, and, growing like them, to fly from the conversation of the good, and be cut off from them, and cleave to and follow after the company of the bad.—*Plato.*

The experience of many ages of speculative revelation has shown that while knowledge grows and old beliefs fall and creed succeeds to creed, nevertheless that faith which makes the innermost essence of religion is indestructible.

From time immemorial the world has been led to believe it was beyond the power and ability of man to write a book such as the Bible; but if men can revise and correct, they certainly could have written the original, and the possibility of a revision by men, stamps it as being of human origin.

There is a wise, safe, middle course between the two extremes of skepticism and irrational superstition, which it would be well for us all to find and walk in—the path in which we bow before the spiritual manifestations of nature's law with at least as much faith and reverence as we display when kneeling before the shrine of physical science.

Individualization is becoming a marked feature in the present generation—more so than at any other period in the world's history; and yet this is not a new departure, though it is of late that man dared to stand alone and face the frowns and criticisms of a cold, selfish world; and we know that were it not for the spiritual movement, we should see very little of this independence of character which marks the present as a distinctive age.

The world was given us for our own edification,
Not for the purpose of raising sumptuous buildings;
Life, for the discharge of moral and religious duties,
Not for pleasurable indulgence;
Wealth, to be liberally bestowed,
Not avariciously hoarded;
And learning, to produce good actions,
Not empty disputes.

—*Inscription on a Mohammedan Mosque.*

There are many human beings who seem as though they were for no other purpose than to create inharmony and breed disease, and the question is asked, Are they, too, immortal? Certainly they are. As mortals, we can see no place for them but in jails and penitentiaries, and when such are taken away, there comes a sigh of relief, and we often hear exclamations like this: "Well, we are glad they are out of the way." But could you trace the descent of such an one, you would find that what was so objectionable was but the fruit of seed sown in former generations.

Silent Suffering.—Silent suffering is a thing often unknown to the world, for there is much pain that is quite noiseless, and vibrations that make human agonies are often mere whispers in the roar of hurrying existence. There are glances of hatred that stab and raise no cry of murder, robberies that leave man and woman forever beggared of peace and joy, yet they are kept secret by the sufferer—committed to no sound except of low moans in the night—seen in no writing except that made on the face by the slow months of suppressed anguish and early-morning tears. Many an inherited sorrow that has marred a life has been breathed into no human ear.

Man can so live that he can extemporise a body and lay it down at will. "I have power to lay down my life and take it again" need not be regarded as the presumptuous boast of an egotist. The marvels of the Orient, many of them highly authenticated, go far to prove, that aspiration and absence from sensuality in all its forms can bring about such a condition of mind and body, that one can really rise from the dead, not by any means necessarily rehabilitating one's self in the identical atoms which formed the old body, but summoning into being at will a new and appropriate form, recognizable by friends or not as the triumphant spirit may desire.—*W. J. Colville.*

General Garfield's Maxims.—At this hour the eloquent and impressive sentiments of General Garfield, gathered from his many public speeches, will be read and remembered. They speak of the nobility of character of the man; and of his motives and ambitions. Mr. Smalley says: "There is probably no living political orator whose efforts before large audiences are so effectual."

Mr. Thayer, in his book, "From the Log Cabin to the White House," makes a collection of many of these terse, eloquent and instructive sentences. In an address upon one occasion, General Garfield said:

"I feel a profounder reverence for a boy than a man. I never meet a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat."

"The privilege of being a young man is a great privilege, and the privilege of growing up to be an independent man in middle life is a greater."

"Whatever you win in life you must conquer by your own efforts, and then it is yours, a part of yourself."

"Growth is better than permanence, and permanent growth is better than all."

"If there be one thing upon this earth that mankind love and admire better than another, it is a brave man, a man who dares look the devil in the face and tell him he is a devil."

"The student should study himself, his relation to society, to nature, and to art, and, above all, in all, and through all these, he should study the relations of himself, society, nature, and art, of God, the author of them all."

"Great ideas travel slowly, and for a time noiselessly, as the gods whose feet were shod with wool."

"Ideas are the great warriors of the world, and a war that has no ideas behind it is simply brutality."

"I would rather be defeated than make capital out of my religion."

"After all, territory is but the body of a nation. The people who inhabit its hills and its valleys, are its soul, its spirit, its life."

"For the noblest man that lives there still remains a conflict."

"Come down the glorious steps of our banner. Every great record we have made has been vindicated with our blood and with our truth. It sweeps the ground, and it touches the stars."

"It was not one man who killed Abraham Lincoln; it was the embodied spirit of treason and slavery, inspired with fearful and despairing hate, that struck him down in the moment of the nation's supremest joy."

"When two hundred and fifty thousand brave spirits passed from the field of honour through that thin veil to the presence of God, and when at last its parting folds admitted the martyr-President to the company of the dead heroes of the Republic, the Nation stood so near the veil that the whispers of God were heard by the children of men."

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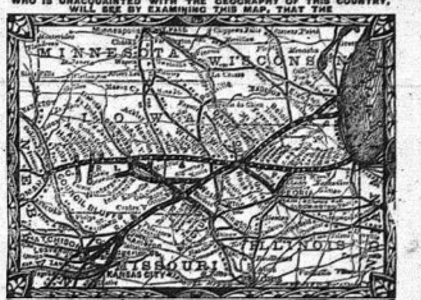
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Continued from First Page.

take a last look at the face of the departed. This solemn procession, although moving on the right and left of the casket, occupied over twenty minutes, and among those who were present were Judges Angel, Daly, Curtis, Mitchell, and Lawrence, Dr. Elisha Harris, and a large number of members of the legal fraternity. Just before the casket was closed, Dr. Grey, the medical adviser of the late Judge Edmonds, hastily got over the front of the pew he occupied, and kissed the face of the dead man, and as he did so the tears poured down his aged cheeks. Many of those present were visibly affected by this unexpected act. The casket was then closed, and on the lid appeared the following on a silver plate:

JOHN WORTH EDMONDS,
Born in Hudson, N.-Y.,
March 13, 1799.
Died in New York City
April 5, 1874.

The funeral procession was again formed, and headed by the clergymen and pall bearers, passed out of the center door of the church, where the hearse was in waiting. The following were the pall bearers: Judge Sutherland, Judge Morrell, Judge Parker of Albany, Dr. Grey, Dr. Carnochan, H. Smales, Thomas Allison, William Cauldwell, I. L. Goslin, W. H. Fields, O. P. Shaw, S. J. Tilden, C. H. Ketchell and W. H. Jelliffe. The remains were then conveyed via Third Avenue, Broadway, Fourth Street, etc., to the foot of Leroy Street, where the Hudson propeller was in waiting to convey them to Hudson, Columbia County, at which place they will be buried in the same grave with Judge Edmonds's late wife."

Congratulatory—Inner Views.

To the Editor of the Religio-Philosophical Journal:

Please permit me to add my quota to those already noticed, in commendation of the clean course you have pursued, which intimates unmistakably that you justly and correctly appreciate the genuine character of high toned refined journalism. A periodical issued for the public should not be used for the expression and ventilation of personal spleen and rabid hate. If issued professedly for general circulation, yet largely made the vehicle of personal spite, it is a false pretense and does injustice to the public. I had prepared an article on the subject of "mediums and mediumship," but I see Brother Henry Kiddle has anticipated me on that, very ably.

We hear a great deal about the proper and prompt defense of mediums, some of whom indeed are so ably defended they seem exalted into the seventh heaven. All well, when just and true; yet we query: Is it possible to attain a just condition by means of injustice? Many good and true mediums are ostracized or neglected, while a select few are tenaciously defended. But a voice, which has always been kindly, whispers: the real fact is, the greatest need for good clean mediumship is "self-protection. Mediums need protection against themselves, for in many cases mediums are their own worst enemies. They do not live correctly. But who has made me a judge? The selfsame power, my friend, which developed you as a medium. For persons, names or titles, we care but little; but principle and character avail for everything, and on these we possess the right to insist. We have the right to judge, and mean to insist on our power of judgment and selection. As I name the tree by the fruit it bears, so have I the discrimination for deciding character, not reputation merely, by resultant outcome, by its illustration in deeds, social habits, daily living, and the general tenor of the messages received through the organism.

Is it likely the chaste, clean, exalted spirit will seek an unclean, tobacco-using, rum drinking, lecherous instrument, through which to express itself? If the reader knows many such cases, his knowledge exceeds mine, and tends, we think, to confute the philosophy of spirit. The law of control, as I see it, is, that like is very apt to attract like. When a spirit that has passed on amid the intoxicating fumes of rum, and saturated with tobacco, wishes again to gratify his appetite, he will not seek the cleanly medium, because the attraction is far easier to an instrument whose propensities, appetites and passions are similar; so when a spirit of superior development and culture wishes to communicate, it can only do so through a clean, upright, honest truthful medium. This, as the law, is incontrovertible. If exceptions are known, they are rare; these are not the rule. The pure are attracted by the pure. The crude or vicious are as surely attracted to the instrument defiled. Let him who can, confute the axiom for I so lay it down: that our personal passions are the media by which we attract spirits either good or ill. Hence I repeat the great need of mediums is protection against themselves.

When a man or woman professes to be the selected instrument through whom spirits of the deceased can and are willing to communicate and correspond with their relatives and loved ones, the public has a right to expect the medium will so far respect them, as to live honest and clean; until mediums do so live they possess no claim to the recognition necessary to make them a power which should be respected throughout the land. They should cease their petty quarrels; a house divided against itself cannot long stand. Some of them at least, have been badly born, and require to be born again, if indeed, they do not need thorough regeneration, correct culture, heart blood and brain culture and inward truthfulness. Instead of lying one against the other as too many mediums seem prone to do, they should examine themselves and prove their superiority over the Christian, by exhibiting the possession and cultivation of the spirit of brotherly and sisterly kindness, good will and peace. Why should not spirit exaltation, and transfigurations be more prevalent among us?

The Judean materializing medium understood well the refining law of spirit control. He took his little company up into a high mountain—the higher the purer—and he was transfigured before them. His raiment became shining, exceedingly white as snow, and there appeared unto them Moses and Elias talking with Jesus. Peter said: "Master, it is good to be here. Let us make three tabernacles: [how like the natural disposition of to-day to go into cabinet making for the business of materialization], one for thee, one for Moses and one for Elias. A cloud overshadowed them and a voice came out of the cloud, saying: this is my loved son, hear him."

We are equally willing to believe this to have been his mother as his father speaking in behalf of their son.

But the disciples came out of the trance and looking about them "saw no man, save Jesus only."

Moses and Elias, though deceased, yet by the assistance of the Judean mediums, were able to materialize successfully before the amazed disciples; but now dematerialized, they saw them no more. This took place in the sunlight and open air; the only cabinet the seclusion of the mountain top. Holy conditions, happy elements, glorified materializations!

Wonderful and pleasing visions are enjoyed now; still we cannot think there is any special gain to Spiritualists in the denial of the possibility of similar and perhaps superior exhibitions of this character in the long ago; nor should religionists who are so ready to accept the testimony of persons living many centuries since, be so unwilling and slow to receive the evidence of spirit power to-day testified to by living witnesses.

H. D. REICHNER.

Philadelphia, Pa.

Ancient Magnetic Healing.

The progress during the last twenty years in the healing of diseases by mesmerism and by other psychical means, has been so decidedly marked, that not hundreds but thousands of persons are now living who have been relieved from sad afflictions by such methods. Nor are the cases few, in which relief has been given after all ordinary medical modes of treatment had failed for years.

The earliest examples of healing by mesmerism within the historical period, of which detailed and abundant evidence exists, are those of the curing of King's Evil or Scrofula, as well as other diseases, by the laying-on of hands. This method began long before mesmerism, as such, was known, and was usually accompanied by religious services.

Pliny, Tacitus and Suetonius speak of the touching of the sick having been resorted to for healing purposes. Curing by the royal touch is mentioned in Scandinavian Eddas and Sagas, and there is other evidence that the practice was known in Europe as early as the XI and XII centuries. In the XVII and XVIII centuries the touch of the seventh son of a seventh son, or the ninth son of a ninth son, was believed to be as efficacious as the touch of a king.

The efficacy of the method was known in the early days of the Christian church. For instance, St. Augustine healed a sick person by the laying-on of hands. Possidoneus says in his *Vit. August.*, in relation to St. Augustine, that when he was afflicted with his last illness, there came a woman with a sick man to him, and desired that he would touch the latter that he might be cured, he having been told in his sleep, that if he, St. Augustine, the Bishop, laid his hands upon him, he should be relieved of his disease. St. Augustine by request laid his hands upon him, and he went home sound and cured of his disease. Possidoneus records this as one of St. Augustine's greatest miracles. The Saint died on the fifteenth of September, A. D. 430.

King Edward the Confessor, one of the saints of the Catholic church, ascended the throne in 1041, and he was the first to cure scrofulous diseases by the royal touch. The practice was introduced into France some two hundred years later.

William of Malmesbury, who is believed to have lived from about 1095 to 1150, gives the following account, translated by the Rev. John Sharpe, of Edward's healing powers:

"A certain man, blind from some unknown mischance, had persisted in asserting about the palace, that he should be cured if he could touch his eyes with the water in which the king's hands had been washed. When this was frequently narrated to Edward, he derided it, and looked angrily on the persons who mentioned it; confessing himself a sinner, and that the works of holy men did not belong to him. But the servants, thinking this a matter not to be neglected, tried the experiment when he was ignorant of it, and was praying in church. The instant the blind man was washed with the water, the long-enduring darkness fled from his eyes, and they were filled with joyful light; and the king, inquiring the cause of the grateful clamor of the bystanders, was informed of the fact. Presently afterwards, when, by thrusting his fingers towards the eyes of the man he had cured, and perceiving him to draw back his head to avoid them, he had made proof of his sight, he, with uplifted hands, returned thanks to God. In the same way he cured a blind man at Lincoln, who survived him many years, a proof of the royal miracle.

"That you may know the perfect virtue of this prince, in the power of healing more especially, I shall add something which will excite your wonder. Wulwin, surnamed Spillecorn, the son of Wulmar, of Nutgareshale, was one day cutting timber in the wood of Bruelle, and indulging in a long sleep after his labor, he lost his sight for seventeen years, from the blood, as I imagine, stagnating about his eyes; at the end of this time he was admonished in a dream to go round to eighty-seven churches, and earnestly entreat a cure of his blindness from the saints. At last, coming to the king's court, he remained a long time, in vain, in opposition to the attendants, at the vestibule of his chamber. He still continued importunate, however, without being deterred, till at last, after much difficulty, he was admitted by order of the king. When he had heard the dream, he mildly answered, 'By my lady St. Mary, I shall be truly grateful, if God, through my means, shall choose to take pity upon a wretched creature.' In consequence, though he had no confidence in himself, with respect to miracles, yet, at the instigation of his servants, he placed his hand, dipped in water, on the blind man. In a moment the blood dripped plentifully from his eyes, and the man restored to sight, exclaimed with rapture, 'I see you, oh king! I see you, oh king!' In this recovered state, he had charge of the royal palace at Windsor, for there the cure had been performed, for a long time; surviving the restorer several years. On the same day, from the same water, three blind men, and a man with one eye, who were supported on the royal alms, received a cure; the servants administering the healing water with perfect confidence."—*London Spiritualist.*

In these superstitious narrations we see a basis of truth and signs of a healing power that we can make natural, not miraculous, to-day.

George Knowles of Delphos, Kansas, writes: "Our society is flourishing, adding new names to its numbers. We have regular business meetings every four weeks with speaking after, and conference meetings between. Our Solomon Valley camp meeting begins the 5th of August, and lasts over two Sundays. It is to be held at Idlewild Grove, near Cawker City, Mitchell county, and a decidedly good time is expected."

SOCIAL SCIENCE PAPERS.

The Protection of Labor.

BY REV. WM. TUCKER, D. D.

One of the most important functions of government is that of protection. It has been organized to protect man in the exercise of his rights and the enjoyment of his privileges. Man has no more important privilege than that of labor and no more important right than that of pay for labor performed. Government should protect laboring men in these rights and privileges. Does government do this? It taxes the heads of laboring men; it taxes the staple articles that labor grows; it taxes the shoes on his feet, the hat on his head, the shirt on his back, the food on his table, the tools in his chest, the home where he lives, the air he breathes and the sunshine that lights and warms him. This it is claimed fosters, protects, encourages and develops labor. It fosters capital not labor; protects the manufacturer, not the laborer. There is a tariff on cheap foreign goods; none on cheap Chinese labor; foreign goods can not drive American products from the market, but cheap laborers from China can drive American laborers from the market. Protection prevents competition in goods, and thus protects capital invested in making goods, but it does not prevent cheap labor from China coming in competition with American labor and driving from the market the artizan, mechanic and skilled workman. If we have protection of goods, let us have protection of laborers.

If legislation protects the manufacturer by taxing cheap foreign goods, it should protect the operative by taxing cheap Mongolian labor. Justice to the working class, both men and women, demands this. The present system compels the laboring man to sell his labor in a cheap market, and buy every article of necessary use for himself and family in a dear market, because American goods are protected against foreign competition, but American labor is not. Cheap Mongolian labor has come into the market in more than one city in the United States, and starved out American laborers, both native and naturalized. This condition of things must continue so long as our system of protective legislation, protects capital and leaves labor unprotected—protects the strong and lets the weak go without protection—protects the rich and refuses all protection to the poor. It is class legislation and in favor of the wrong class. The wealthy, the strong need no protection by special class legislation for their benefit. They are able to protect themselves. They are strong enough to defend their interest. The poor, the weak, need the fostering care of government and should have it. This is the demand of justice, equity and humanity.

Money is power; capital gives strength; wealth imparts influence; business reputation confers weight in social, business, commercial and financial circles. It is evident, therefore, that capital and wealth can take care of itself—it is strong to enforce its own rights, and powerful to vindicate its own claims. It does not need the protection of government. But labor is poor, and because of poverty it is weak. In its weakness it has been opposed, degraded, insulted, demoralized, cheated, defrauded and robbed and persecuted. It needs protection of law, the fostering care of government, the support of legislation and the helping hand of the statesman and reformer. Its importance to society and its necessity to all true social progress demonstrates the necessity of its protection and encouragement. If you impoverish labor, you impoverish society: if you degrade labor, you degrade society, and if you demoralize labor you endanger and put in peril all the interest of society.

This should be prevented, and as it is the function of government to protect society, it should protect, educate and improve labor as the only means of protecting society. This is shown by the present condition of the laboring classes and the injurious influence of that condition on the peace and prosperity of society in Germany, Russia, Ireland, England and America. Statesmen and legislators should mark this and learn the lesson it teaches.

Camden, Ohio.

Mr. Kiddle and Jesse Shepard.

The New York *World* was quite sharp in its criticism of Mr. Henry Kiddle's book on Spiritualism, but it gives a fair report, at some length, of his experiences with Jesse Shepard, from which it appears that Mr. Shepard was at Mr. Kiddle's house almost daily for some months last winter, giving oral addresses and essays. These were spoken fluently and without a pause, the medium being unconscious, and reported stenographically and written out by Mr. Kiddle, without correction, and needing none, in his opinion. Shakespeare, Lord Bacon, Confucius, Bishop Butler and others, gave essays, those of Bacon like him in style and thought. Mr. Kiddle said that his own ideas of these authors, or of matters treated, seemed to make no impression on the medium; that he recognized quotations in Greek and German, which Shepard does not understand; that a learned Hebrew neighbor translated a Hebrew quotation for him, and another friend rendered an Arabic quotation into English. Materializations and music were held as remarkable by Mr. Kiddle. The select parts of a large number of these manuscripts, the *World* says, Mr. Kiddle intends to publish.

PROTESTANT BIGOTRY.—Miss Mary Reardon, a Roman Catholic, having been regularly appointed to the position of teacher in one of the public schools of Essex, Essex county, Mass., quite a number of Protestant patrons headed by a Congregational clergyman, refused to send their children to school, and the town school board have dismissed Miss Reardon "so as to restore harmony." Mr. Boynton, the clergyman, called upon all parents to withdraw their children from the school with the result indicated.—ED.

KALAMAZOO, Mich., April 6, 1880.
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THE LIVER.

The Unusual Attention which this Organ is now Attracting from the American People.

Its Delicate Structure and Susceptibility to Injury from Wounds or Disease.

During the past few weeks, owing to an event of national interest, much has been said and written about the injurious effects of wounds in the liver, and according to the Surgical History of the War of the Rebellion, of the thousands of cases of wounds in that organ, not above sixty survived, and they were not violent ones. The record is filled with recoveries from gunshot wounds in the head, the lungs and the pelvic region, but it is a "miracle" when one outlives even an ordinary wound in the liver. No other proof is needed of the delicacy of its structure, nor of its extreme susceptibility to injuries, whether violent, like a gunshot wound, or as the result of disease.

The structure of the liver is delicate and yet simple. It is composed of two lobes, which lie directly under the right lung, and is of a spongy character. When the venous blood is circulating from the various parts of the body to the lungs, it passes through this organ, and is there relieved of its rank poisons, part of which are used for digestion and part for a cathartic of the waste materials of the food we eat. If the organ is at all diseased *these poisons remain in it*, instead of being used as nature designed, and with every coursing of the blood through the lobes of the liver, the nature of the disease becomes chronic. The reason why so little success has hitherto been reached in the treatment of liver disease is because the philosophy of treatment has been lame and the remedies employed have been inadequate. It is a conceded fact that until within the past few years there has been no known remedy for chronic kidney diseases, and it is certain that the liver cannot be restored to its right action if the kidneys are affected. It is also a fact that when the liver is diseased the kidneys are also troubled; hence, it follows that liver diseases are hard to cure chiefly because the doctors know of no agency which will at one and the same time operate on both the kidneys and the liver.

Admitting then, that no form of treatment can be effective which does not seek to reach both the liver and the kidneys at the same time, it would be strange, indeed, if in all the researches of this wonderful age of scientific invention no such remedy had been found. The doctors admit they have nothing to offer, but independent scientists have honored their learning and patience, by discovering a pure vegetable remedy whose success in the past few years in the treatment of kidney difficulties, shows conclusively that it can cure every form of known kidney disease, and what it has done for the kidneys it is equally able to do and does do for the liver. Warner's Safe Kidney and Liver Cure was the discovery of a practitioner, who proved its worth in his own case and then gave it to the world. It acts both as a food and a restorer to the kidneys and liver so that when disease is cured in one of these organs it cannot go to the other, but is entirely removed from the system.

The symptoms of kidney and liver difficulties are great and unnatural weariness, headache, belching of wind and food from the stomach, constipation, piles, displacements and inflammation of the sexual organs of women, a sallow countenance, skin eruptions, and the especially fatal complaints of the hot season. Liver troubles are caused principally by malaria, which is, at the present time, becoming so great an evil in this land,—so much so that President Paul A. Chadbourne, of Williams College, has just published a long and interesting article on its wide-spreading prevalence. He states that malarial poisons appear in all localities, the high and dry, the low and damp, in the crowded city and the roomy country, and there are no differences as to the effects produced. Malaria is in the water we drink, in the air we breathe, in the food we eat, and while constantly and naturally increasing with the growth of the country, it is just at present afflicting us, as the epizooty did a few years ago, as a wide spread and dangerous epidemic. Prof. Chadbourne is not an alarmist and what he says is confirmed by other distinguished medical authorities.

What, therefore, can be the cause of this terrible increase of malaria in all parts of the states and territories? Unquestionably the drinking water used in every portion of the land is the most active agency for carrying malaria into the system. This water may be clear, but it has become poisoned by filtration through the vaults, cesspools and barnyards in the country, and other impure agencies in the city. Heretofore the Western states and territories and almost the entire South have been considered the field of malaria, owing doubtless to the poor drainage in many localities and the consequent accumulation of green poisonous matter. This theory is, however, now exploded because malarial poisoning is becoming just as common in other regions, and those which have been settled for hundreds of years. Nor are low lands alone subject to malaria, for it is found in the Berkshire Hills of New England and up among the snows of the Rocky mountains.

Whatever may be the cause of malaria, its existence is a terribly established fact, and so much so that it is attracting the attention of the leading physicians, scientists and scholars in every portion of America. By means of its blighting powers the blood becomes poisoned and the most terrible diseases follow. The special field for the operation of this poison is in the liver. If this organ is at all diseased, malaria seizes it with a death grip. It is therefore absolutely necessary to keep the liver in perfect condition and especially at this time. The elements of Warner's Safe Kidney and Liver Cure are exactly fitted for just this very purpose. Composed of a pure and simple vegetable extract and prepared in the most careful manner it has been the means of restoring more people to health within the past year than any other agency known in the land. Prof. S. A. Lattimore, Ph. D., LL. D., one of the analysts of foods and medicines for the New York State Board of Health, pronounces its elements and composition purely vegetable, neither poisonous nor injurious. In order to counteract the terrible influences of malarial poison, the greatest care is required, especially at the present time in guarding the kidneys and liver, which are the governors of the system. How this can best be done has been outlined above, and as such it is cordially recommended to all as the most efficient means for securing the best of health and continued happiness.

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